The Consciousness of Jesus

HORACE M. DU BOSE

Christianity built on Christ 2

THE CONSCIOUSNESS OF JESUS

BY
HORACE M. DU BOSE

I am he that liveth, and was dead: and, behold,
I am alive forevermore.—*Revelation* 1. 18.

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FOREWORD

THE present volume does not claim to be a technical treatment of the subject with which it deals. It does, however, aspire to follow the lofty precedent, involving the processes of a true logic, found in the primitive records of the life of Jesus, as also the apostolic method of interpreting the Messianic kingdom and reign of Jesus the Christ. There was a divine reason for the shape into which the gospel story was cast; and though the historic details are not all known, the fact commends itself to the highest and sanest human wisdom. The evangelists were concerned with the Life, and noted the manifestations of that Life in the order of their happening, putting emphasis where the Life emphasized itself, and leaving out of the record what was unnecessary to an understanding—nay, what was unnecessary to an appropriation—of the Life. It was not that men should mentally comprehend

Christ that the evangel was uttered, but, rather, that men should receive Christ and live into his conscious being, as he in the house of his humanity lived into the conscious life of the Father. A too great exhibit of the detail of the earthly walk of Jesus would have defeated the exclusive ends of that which was written that, reading, we might believe, and that, believing, we might be saved. A strictly scientific study of the consciousness of Jesus would fall short of the ends at which we aim.

Every thoughtful student of modern-day theological literature has noted the too frequent absence of both the spirit and the letter of subjective inquiry from the methods of criticism. The critics have contented themselves with examining the aspects of the Old and New Testament Scriptures rather than looking deeply into the spirit and purpose of their writers. Stress is laid upon historical accidents, textual peculiarities and difficulties, rather than upon the tremendous facts symbolized by, and latent in, the writings, whose peculiarities and difficulties are

oftentimes the very media of the life which they contain and express. A new school of criticism and interpretation is forming to which perhaps no better name can be given than the one already used, the subjective. This school will not be unmindful of historical and textual inquiry, but it will subordinate these and other processes to the leadings of that light which shines from below, the consciousness which lives in the Word and is instinct and operative in its every utterance. If this hitherto unstated doctrine has been repressed by a too mechanical and arbitrary view of inspiration, then the time is at hand when it can be given its place, though inspiration could find no stronger statement than the letter of this teaching concerning the consciousness inherent in its message.

This new interpretation will deal with the personal consciousness of Jesus as the touchstone of every element in the whole vital system of revelation. The evangel, both as to its written messages and the results which have accrued to it in history, has been approached always to find that its phenomena

can be described only in terms of the supernatural, and that they are instinct and active with a life which transcends that which is accounted for in the categories of sense. And yet it has always been seen that the apprehension of this life force in the evangel has been dependent upon the use of the known senses as the channel of some higher sense in transition to a plane of its own. The school of subjective interpretation will identify that sense with the activities of the Christ consciousness which is the life and explication of the universe.

The two disciples who walked the Emmaus path on the afternoon of the day of the resurrection, which event they but imperfectly comprehended, were made aware that the world was answering to a new Life, a new consciousness, which presently became a fire of burning in their hearts. Surely, the race children of a world steeped in this consciousness should no longer go on ignorant of the immanence of that Life which is the light of men. Hitherto the studies which have been attempted in the record of the

consciousness of Jesus have been confined mainly to an effort to explain in what light Jesus regarded himself, when and to what extent he realized his own divinity, and how he saw himself related to the prophetic and historic kingdom of Messiah. The problem of the consciousness is wider, vastly wider, than this; it extends to the universe and to the ages. What Jesus knew himself to be, *that* God is, and *that* the universe must also become in response to the conscious will of Christ. This consciousness is the Saturn ring which incloses all.

The whole system of New Testament soteriology receives new illumination when set in order of relation to this doctrine of the consciousness. "Because I live, ye shall live also." It is not the assembly, the Church, only that is incorporated in the body of Christ and that partakes of his consciousness, but the individual disciple is hid with Christ in God. Both the Master and Saint Paul have given to all the stages of grace—repentance, regeneration, perfection, and the fellowship of saints—the functional qualities

of conscious life. The net result is the new man in Christ Jesus. It is a life consciously derived from him and lived in him.

The purpose of this writing is not to propound a new doctrine, but to expound an old one; to give to the study of the consciousness of Jesus a range which has not been given it hitherto. It is also to plead against the tendency to treat the doctrine as though it were a symbol of the truth, and not the truth itself set forth in express terms. The divine Fatherhood is not a shadow or resemblance of the earthly fatherhood; it is the substance of which the earthly fatherhood is the shadow. We do not speak of the consciousness of Jesus, manifested through the particular and universal channels of the Messianic revelation, as a thing accommodated to our ideas of human consciousness; but the human consciousness subtends the Christ-consciousness as the fruit subtends the vine.

CHAPTER I

STATEMENT OF THE DOCTRINE

The All-felt and the All-feeling Christ is the divine human Lord of the universe. The uniqueness of the character of Jesus is expounded in the nature and content of his consciousness. The abounding proof of his divinity, as also the exhibit of his perfect humanity, is to be sought in the record of that consciousness. That record is in the Gospels and in those other writings which have equal authority with the Gospels.

To account for the historic Christ through a study and analysis of the personality of Jesus as portrayed in the Gospels has been accepted as the crowning task of Christian thought. Each past century has contributed according to its light and the means at its command. The desire of the centuries to come will more and more be brought to this fountain of fulfillment. While apologists

have uniformly accepted the arguments of history, as they have unfolded about the name and the kingdom of the Nazarene, the last appeal has been to the contemporary accounts of the manifested Life. There the truth abides, and from thence the ultimate proof is to be drawn.

To affirm that a new method of approach to the central doctrine of Christology is needed would be little short of boldness, nor does the case justify it; but the truth calls for a caveat against the methods of the critical school as a whole. In dealing with the Christ consciousness, which is the ultimate matter of the Gospels, the tendency has been to climb up some other way than that made necessary in the Gospels themselves. A divine problem calls for a divinely indicated method, and that method for a divinely awakened sympathy. Criticism in this field must be as much of student consciousness as of philosophical method. The issue out of every investigation depends largely upon what is brought to it by the mind of the investigator. The gospel record imposes

conditions of consciousness upon the student of its problems. Without these conditions all inquiry must be fruitless.

The chief claim of the New Testament to distinction from all other forms of literature is in an essence and power inseparable from the statements of the facts and doctrines which it contains. The doctrine of the consciousness of Jesus is the key to the meaning of the gospel, nor is it less the key to the secret in which are hid all its blessings as experienced both by the individual and the race. With the vital apprehension of this doctrine will come the perfect enlightenment, for herein is the hiding of the ultimate intellectual life, as also whatever transcends it in the realm of spiritual attainment.

"Consciousness" has always been a tremendous word with philosophy, but it is a word which remains yet to be fully defined in its higher application. The rigid and deadening finality of the past of philosophy has been too often thus expressed: What is not cognized in human consciousness is not capable of being verified, and must therefore be

relegated to the penthouse of the unknowable. This has plainly meant that philosophy is to meet consciousness upon traditional grounds, and those determined by the hard-and-fast records of past experience. Instead, therefore, of testing revelation upon its chosen ground, and seeking to know whether there be not evidence of another and higher consciousness in which the facts and essence of the gospel become naturally and logically cognizable, the traditionists have constantly dwarfed the mighty possibilities of intellectual and spiritual apprehension under a narrow and often inapplicable process.

The too frequent sin of the critical school of theology is to carry an imperfect historical vision of the Christ back into the Gospels, and thus leave the apprehension of the living consciousness of the Galilæan to be missed where it should become most certainly discovered and understood.

When the investigation of Christianity shall be so ordered as to proceed with the data of the Christ-consciousness as an expe-

rience designed to be attainable by the whole race, then will those hitherto unclassified elements in religion which are necessary to man's perfection here and hereafter fall into categories answering not only to the normal Christian mind, but also effective in the conduct of a true Christian philosophy. To say that philosophy has found itself debarred through categorical limitations from entering upon this investigation, is to say that the philosophers have not chosen to pitch their tents upon the highest ground.

The viewpoint from which the contents of the New Testament—the record of the Christ-consciousness—are to be regarded is not a choice of criticism or taste, but is such as the writing itself forces upon the mind. To a degree determined by his own preparedness or capacity, this viewpoint is realized by each reader. The rationalistic demand that the Christian Scriptures be placed upon a critical level with other literature is at once and forever an impossibility; not, indeed, that these writings do not respond to and stand the test of the severest critical

treatment, but there is something manifest in the order of their statements, and in the facts and experiences affirmed by them, which compels the critical judgment to assume an exceptional attitude and to express itself in exceptional terms.

The underlings of the Sanhedrin, who, being sent to apprehend Jesus, returned with the protest, "Never man spake like this man," uttered a formula of spontaneity which has been repeated in varying terms by every sober rationalist and every honest deist since the completion of the canon. And it is to the same end in establishing the correctness of this observation whether examples be sought in the devout responsiveness of such believers as Augustine and Thomas à Kempis or in the rancorous attacks of such destructivists as Celsus and Porphyry. The argument is satisfied in bringing into view the fact that criticism, despite its frequent boasts, has never been able to deal with the Christian oracles in the dispassionate manner in which it is wont to pass upon the merits and claims of other forms of liter-

ature. The claim, or implication, of sanctity in the Sacred Writings does not itself sufficiently explain their effect upon the critical intellect, as assuredly it does not explain their effect upon the awakened lay mind. By the spiritually unenlightened the tokens of sanctity are but dimly perceived, and may be altogether missed; but all experience agrees that in the written evangel there is met an immanence which invariably challenges thought and sets its processes in unwonted channels.

One of the purposes of the present writing is to show that this immanence is a process of the personal consciousness of Jesus which dwells in the Word, not mystically, but vitally, and is projected therefrom, and awakens an answer in men, in a manner kindred to that in which the Incarnate Logos was manifested in the days of the regeneration. The argument, in short, is this: Jesus having removed himself from the limitations of his earthly life, during which his consciousness was manifested in many extraordinary ways, is succeeded by universal and

continuous manifestation of himself in the Word, from which, in even more extraordinary ways than during his earthly life, his consciousness affects and engulfs the lives of men.

We shall also contend, and seek to show full authority therefor, that this consciousness is manifested through other channels than the Word; directly, in fact, through personal contact of the believer with Jesus Christ, which contact expounds the doctrine of the witness of the Spirit, and also through vital relations with Christ in the living Church. But for the uses of these introductory paragraphs, the argument will stress the significance of the Word as a particular channel of this manifestation.

It would seem unnecessary to remark here that this view is not predicated of the literal writing of the Word in either its manuscript or printed form, each of which is mechanical and incidental; and yet the noumenal Logos, the living Word, so fills the vehicle of expression that the intellectual impression produced by the two is coincident,

or so nearly so as to leave critical distinction unnecessary, if not impossible. This unifying immanence gives to the written gospel its exceptional character, and is the source of the perpetual challenge which it offers to the intellect. Nor is the doctrine of this immanence of the Christ-consciousness in the gospel to be understood as impinging upon, or in any way limiting, the doctrine of the illuminating and life-giving office of the Holy Ghost. It is the peculiar work of the Spirit to bring men clearly and fully to apprehend and share in the Christ-consciousness which lives so potently and perfectly in the Word that even the naked and antagonistic intellect does not wholly escape its influence. Nor does this view of the Christ-consciousness in the Word rest wholly upon experience or intellectual apprehension. It is fully supported by the Lord's own statements. To the Jews he said: "What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and

they are life." "Spirit" (*pneuma*) as used in this passage is generic. It is in apposition to "life" and gives a perfect clue to the Lord's meaning. Life is the expression, the product, of consciousness. The spirit, the vital principle behind the life manifest in the Word, is the consciousness of the Son of man. This spirit the Jews were to see at work after the Crucified had ascended up where he was before. To the inner circle of the disciples the truth was further expounded in the promise: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

The soteriology of Jesus incorporates his consciousness in his words, and thus discloses the method by which that consciousness is imparted to believers. "Now ye are clean through the word which I have spoken unto you," reveals an immanence in the Word which when fully apprehended brings the seeker into the conscious life of Christ. It is the formula of sanctification.

The Gospels—the synoptics and Saint

John—are a record of the unfolding and perfecting consciousness of Jesus. Indeed, we have seen that they are more, being, in their unity, a responsive and effective organism built up about the Galilæan consciousness, that it might not only persist, but also that it might find perpetual and universal expression. In future chapters we shall undertake to show stages through which this consciousness passed in perfecting and realizing itself. It is a large task, and one must needs both rejoice and tremble to enter upon it. The end of it, if reverently and successfully prosecuted, is the finding of the Life which was the light of men.

Christian experience can be effectively explained only as an attainment by the believer to the consciousness of Jesus. It is thus that faith, which is the means by which this consciousness is attained, and into which it is merged, has cognition of those things which lie beyond the range of sense, in the noumenal, or spiritual, realm. Nor is the apprehension of this doctrine a path to personal experience only; it is the highway

which is to lead through a logic as unassailable as it is divine into the realm of the absolute in religious thought, a problem with which Christian philosophy has struggled since the age of Athanasius.

At bottom and at top the Christian religion is built upon and in the personality of Jesus. Christianity is not only faith in the personal Christ; it is the conscious realization of what that personality is, an apprehension through a miraculous, but spiritually normal, experience of the two natures in the unity of the one perfect Christ. These two natures, united into one personality, translate the divine consciousness not only into terms of human apprehension but also into modes of human realization. Thus it is that the newly created nature of the regenerated man expresses, in its degree, the Galilæan consciousness, the active life of the Son of man. This expression, when perfected in the race, is to be the true revelation of God and his universe.

The argument upon which we are entering requires a further brief word upon the

nature and laws of cognitions. A cognition is that which consciousness invests with attributes, which is no more than to say that a cognition, or a concept, is something objective which the consciousness can so limit as to receive into itself. If the attributes of the thing lie beyond the range of consciousness, it is to philosophy inconceivable, incomprehensible. We have already seen how philosophy has been prone to consider itself estopped at such a juncture. But here is the starting point of the new and truer philosophy of the higher consciousness.

With reference to concepts of time and space, for instance, philosophy has constantly uttered a confusing word. Immanuel Kant and Herbert Spencer, in successive centuries, reached what for all philosophical uses may prove to be equivalent conclusions, though hypothetically they widely diverge. The former held that time and space are forms of the intellect—"*a priori* laws or conditions of the conscious mind"—while Spencer contended that "belief in their objective reality is insurmount-

able." This, however, did not deter him from declaring them to be "wholly incomprehensible." But while dealing skeptically with the claims of revealed religion, this monist used familiarly, and as of right, such terms as "infinity," "absolute," "immeasurable," etc., plainly admitting that, though these were to his intellect inconceivable, belief in their objective reality was insurmountable. Spencer allowed no place for faith, and yet he took intellectual possession of the very ground which men of faith claim as their fatherland. In a wholly contradictory vein he admitted that with religion remains "the indestructible consciousness that all things are manifestations of a power that transcends our knowledge—a truth beyond all cavil."

The issue now to be made is susceptible of a simple statement: the intellectual and spiritual needs of men call for either a new philosophy or a new consciousness. It will be found in the end that the demand is for both; for, since philosophy is but the record-keeper of consciousness, when the new and larger

consciousness emerges it will be attended by a faithful amanuensis in the form of a new philosophy. The apprehension of prophets and apostles who received and verified the elements of revelation suggests an attainment as well as an enduement. The basis of scriptural inspiration was an illuminated and active consciousness, as a result of which noumenal concepts became both possible and natural, at least under conditions of inspiration; and this is no less the basis on which scriptural teachings are made effective in the believer's life.

The consciousness of the revelator is like the consciousness of every one who through faith receives and appropriates the revelation. The subjective mind of Saint Paul as a disciple did not differ from his mind as a chosen medium of revelation. The direct message of the Spirit made the revelation. In both offices mind was normal. This indicates what is to be the final intellectual and spiritual state of the world, a state in which the whole race of man is to be identified with the spiritual Church. The medium of this

identification is to be the attained consciousness of Jesus.

The consciousness of Jesus is not another name for his divinity, nor yet a synonym of his humanity; it is the identification of the life of that harmonious personality resulting from the unity of Godhood and manhood, "whereof is one Christ." It is the life and activity of that personality revealing both the proper and eternal selfhood of the Son of God and the nature and attributes of the Son of man. It is the explication of humanity and the manifestation of divinity.

From the earliest recorded manifestation of this consciousness in the Gospels to the last scene, which presents his person in the Apocalypse of Saint John, there is no sign of conflict or absence of unity in either the emotions or mental processes of Jesus. Tokens of the human are abundant and sympathetic; tokens of the divine are signal and overmastering; but of dissonance, incongruity, or conjunction of variants there is never once an instance. No confusion of ideas, no adumbrations of thoughts, ever vexed his

mental processes; no distraction of feelings, no refluent emotions, ever arrested his convictions or caused his motives to drift. His ethical day was never dimmed by sense, nor was the light of his concepts ever quenched in clouds of aberration.

Throughout the record we are guided by one unmistakable fact, and that is that the consciousness of Jesus developed normally. To the human side of his life the divine side was uncovered as his human powers ripened; but at each stage the exercise of these powers was full and the unity of the consciousness complete. Whatever the human powers in their stages laid hold upon, the divine consciousness and the divine wisdom, always present, validated and expounded. The divine consciousness and the divine wisdom were always present as unchanged and unchanging character and life.

At the dawn of the consciousness of the young Child the divine selfhood was uncovered. With the first self-knowledge that came to the Son of Mary there came equally a knowledge of the divine Sonship. No rea-

son for doubting this appears either in the letter and tenor of the gospel or in the logic which the divine situation necessitates. Consciousness is the basis of intelligent life, expounding the nature of a member of the human species; but here was a consciousness grounded in two natures, yet expressed through an indivisible personality. To its capacity, the human consciousness could no more escape knowledge of the divine identity than could the divine escape its impinging human complement. And here begins the joy of our worship, as also the burden of our effort to apprehend Him of whom we have been apprehended.

CHAPTER II

THE UNITY OF THE CONSCIOUSNESS

By the unity of the consciousness of Jesus is meant that there were not two independent conceptual processes maintained in his mind, one human, the other divine; one finite, the other infinite. Also it is meant that his conceptual powers were never at any time incapable of taking hold upon other than phenomenal objects and their attributes. That is to say, there was never a time in the history of his consciousness when his divinity was wholly latent or lay completely beneath the activities of his human mind. The moment a process of that human mind was completed it was validated by the divine and included within its unity. This, of course, suggests a difficulty within the limits of traditional philosophy, since the divine mind and consciousness cannot be augmented nor modified; but the answer is a

plain and satisfactory one when we consider this inclusion of the human consciousness as the return of the divine life upon itself through the Galilæan experience.

At all times the cognitions of Jesus were of the elements of his two natures expressed through the functions of the indivisible personality, according as that personality had reached or was approaching its stages of fullness. The basis of the Christ-consciousness is a Being of infinite wisdom and potency who became united to a universal sympathy and kinship developed through incarnation and experience. In this union there was a coalescence, but not an identification, of Godhood and humanity, the extraordinary issue or manifestation of which was not only the Author of eternal salvation, but the Creator of all worlds and the Administrator of the whole realm of moral being. This basis of the Messianic consciousness necessitates its eternal manifestation and activity from the Godward side, leaving the incarnation and the cross as the great culminating facts both in the divine and the hu-

man life of Messiah. This suggests but does not expound the nature and content of the Messianic consciousness. A mystery within a mystery of the life, it must itself be revealed in the evangel, in history, and in individual experience. At last it is a truth to be attained by individual and racial faith rather than to be advanced through philosophical reason. For as the Messianic consciousness was revealed through a maturing human life, so the perfection of humanity is prophetically marked for the time when the race shall have attained to a participation in that consciousness.

The great creeds of the Church, particularly that of Nicæa and its legitimate enlargements and historic successors, deal, though more or less indirectly, with this supremest of the Christocentric doctrines. The Nicene tenets culminate in the symbolic terms which define the person of the Son as "very God of very God, begotten, not made . . . who came down and was incarnate and was made man." In this august formulary the grounds were laid for the intel-

lectual apprehension of the Messianic consciousness; or perhaps it would be more proper to say that the grounds of intellectual faith in this doctrine are here defined, since no one competent to speak would be willing to admit that the metaphysical elements in the Nicene Creed are in any large sense an historical development. They are more truly a scholastic interpretation of the Gospels themselves.

It is too much a habit with even orthodox critics and scholars to lay stress upon the simplicity of the gospel narrative, and the absence from it of metaphysical statements and implications. The spirit in which this is done is to the discredit of passages that occur in even the earliest of the evangelists. From Saint Mark's "Gospel of the Son of God" to the Athanasian discourse on the homoousian may be, so far as the terms employed are concerned, a call the length of which time does not adequately measure, but in substance the two are a present and instant unity. Those who are at great and frequent pains to show how Saint Paul, for instance,

developed the synoptical figure of Jesus into a distinctively Pauline Christology would be much instructed to discover that the whole Pauline contour is not only instituted but advanced in the synoptics. It is a subject concerning which the simplest statement that may be made impinges upon infinity.

Saint Mark has drawn a portrait of Jesus every line of which is limned in colors of the absolute. Jesus is the Messiah; his divinity is unequivocally accepted and declared; he has power to forgive sins, to control the forces of nature; he calms the seas with a word, and walks upon the waters; he miraculously multiplies a handful of loaves and fishes into a supply great enough to feed five thousand people. He cures the sick with a touch, opens the eyes of the blind with a word, and raises the dead. He is omniscient; he knows the deepest thoughts of men; he knows what is to happen in the future. He is sinless, and free from any sense of weakness or imperfection. He foretells his own death, which is to have a saving efficacy for the whole world; he is transfigured before

three of his disciples, during which time his divinity shines out above his humanity. He goes deliberately to his death, foretelling his resurrection, to occur on the third day, and on that day he rises in triumph amid the testimony of men and angels.

But the Markan portrait of the humanity of Jesus does not less impinge upon the absolute, nor less invade the realm of the metaphysical. Jesus has a human body which eats and drinks; a human soul and spirit in constant and pronounced manifestation. He is compassionate of the multitudes, tender and merciful to the unfortunate. He exhibits painful emotions caused by the lack of faith in his disciples, in his countrymen at Nazareth, and in the people everywhere. He is pleased when his message is gladly received, stern toward the Pharisees and hypocrites, and surprised and pained at any human discourtesy. Thus, though through his human life as portrayed by Saint Mark he walked outwardly as a son of humanity, he yet used his humanity to reach and to exhibit divinity. This was manifested in all

relationships and through all channels. His spittle, the hem of his garment, the touch of his hand, were made instinct with power to heal, if only faith in the sick or needy invoked them. Nor was this all; in his human personality he accepted worship, and suggested no distinction, as certainly the evangelists do not, between his acts as man and his acts as God. In the divinest of these offices he is the Son of man; in the lowliest he is one with the Father.

In the garden his soul is overwhelmed with amazement and agony. He prays to be delivered from death, into the shadow of which he has willingly walked. He is himself conscious of the divinity which impinges the hour of his human sorrow and hesitation. While in helplessness he receives the advance of his captors, they fall backward, smitten with blindness to the earth. Something in his speech awes the high priest and causes him to ask a self-incriminating and self-exhibiting question of doubt and surprise. In his trial he appeals to his rights as a prisoner, and in this appeal disturbs and amazes the

soul of Pilate. He calls for ministry and comfort in his dying hours; and although he "died like a God," amid the disturbance of nature, it was yet a human death produced by the most pronounced torture that human ingenuity could invent. He was sepulchered in the natural way, but a Roman seal, itself a confession of faith in his superhumanity, was placed upon his tomb. He arose with his human body; but although that body was recognized by his faithful followers, it was by them seen to be clothed upon with a mystery and attestation of absolute divinity. The theology of Mark is narrative, as to its terms and details, but it differs not in substance from that of Saint Paul, who in the last of his messages to the churches declared of this Jesus that "in him dwelleth all the fullness of the Godhead bodily."

The media of the direct expression of the Messianic consciousness were the functions of a bodily organism which, describing the stages of normal human growth, but with constantly accentuated vigor and with perpetual invasions of the infinite, passed dur-

ing its earthly manifestations beyond all the records and established limits of human experience and identified itself with the absolute.

The last earthly experiences of Jesus, notably the passion, the ordeals before Pilate, and the long agony of the crucifixion, perfected his consciousness as to its compass, both in emotion and thought, of the elements of the absolute. Three antecedent events show the manner of this process while under way. These were the baptism, the temptation, and the transfiguration. At the baptism of Jesus the consciousness of Messiahship may be said to have been perfected, the subjective maturity being verified by the words and signs of Paternal recognition. In the struggles of the temptation the knowledge of sufficiency was subjectively confirmed, while in the transfiguration the whole Personality stood self-revealed, the diaphanous body not only testifying its subserviency to the Messianic consciousness, but rising to its office of participation therein.

The post-resurrection section of the gospel

data shows how fully the divine consciousness had been attained by, and was expressed in, the risen Christ, and how boundless had become the mastery of his powers. Manifestly, no attribute or essential condition of his bodily human life had disappeared. The identity of the resurrection body with the crucified body was completely established, not only in the senses of the disciples, who both saw and handled it, but in the words of the Lord himself. Directly addressing their senses of sight and touch, he said: "A spirit hath not flesh and bones, as ye see me have." Literalness could not be more completely affirmed. From the words every suggestion of simile is eliminated; they are the antipodes of the sacramental phrase: "This is my body . . . this is my blood." And yet that organism, of which such literalness was affirmed, served as the vehicle of movements that betrayed the presence and fullness of the Absolute, and itself shared in the manifestation. The Nicene homoousian had its original in the record of a fact.

In his post-resurrection experience the

limitations were transcended of which Jesus had spoken during his ministry. Growth and suffering and death had carried him beyond the bourne of the finite. The Galilæan consciousness through which pain and suffering had driven their plowshare, and through which, with an endless procession of footsteps, the mysteries of God had walked, expanded with the resurgence of the Crucified. This was also the pledge and letter of absolute authority; in that omnific content consciousness and authority are one. "All power is given unto me in heaven and in earth." With the absolute consciousness came the right to hold the absolute scepter.

In the human life of Jesus was seen a typing manifestation of the race-consciousness, as there was there also the uncovering of the divine nature which was his by inheritance, and which through joint heirship is the heritage of every one who receives the Christ. There is here an analogue worthy of mention and study. Each normal human life is an uncovering of the consciousness of the whole race, with such additions and enlarge-

ments as the valiant of thought and faith may conquer from environment. This indicates the path of true spiritual growth. It defines the place of Christ as the head of the spiritual race, which is the only race anticipated in the primal charter, "Let us make man."

Philosophy, as we have already seen, has too stubbornly considered human consciousness as fixed within bounds that admit of no extension beyond the phenomenal. It has allowed too narrow a program to the powers which are called spiritual, or has sought to leave them unclassified in the categories. It has not been sufficiently mindful of that which verily is, though it may not yet wholly appear. The limitations of the knowledge of Jesus affirmed in the gospel record were, as we now see, conditions of his growth, not of his perfected being. The limitations of humanity are alike the limitations of growth. The consciousness of perfected humanity will demand a categorical in keeping with its content. Here is a challenge for the new age and an inspiration for its hope.

The law of Locke, deriving knowledge from two sources, impressions and ideas, was adroitly used by Hume in his argument against miracles. His logic ran thus: Human experience extends only to the impressions and ideas possible to consciousness; miracles contradict experience, and are therefore incredible. This was the short method of deism in the eighteenth century. But the logic contradicts the logician. Who shall be the arbiter of experience? Miracles that contradict the common experience of mankind have been cognized by some men, and may be by multitudes of others. Who can guess what awaits us even in the house of intellectual apprehension? The future of the race cannot be less to its conscious self than one vast miracle of illumination.

At every stage of his life the ethical consciousness of Jesus accorded with the divine will as already expressed in revelation. Its earliest manifested content was the undiminished spirit of the written commandment. "Wist ye not that I must be about my Father's business?" did not so much em-

phasize an exceptional claim upon the divine Fatherhood as instant communion and fellowship in the divine will. But conformity to the expressed will or written commandment fruited in a higher stage of consciousness wherein was proclaimed the new and hitherto unwritten commandment of love. The propounding or settlement of the new commandment marked the point at which the mind of Jesus passed beyond the bourne of the Jewish consciousness into the realm of universal sympathy and kinship. Not, indeed, that this transition was delayed until the time of his speaking to his disciples the new and perfect law of love; it was one of his earliest attainments, the ripe fruit of his experience in which he gathered into himself the unity and triumphs of the spiritual race to be. In this he became the head of the race; not by edict or proclamation, but by having lived himself into its blood and consciousness, and then by leading the captivity of that consciousness a mighty march toward and into the absolute.

The unity of revelation is demonstrable,

and the evangel explicable, only on the supposition that the consciousness of the Son of man was the source alike of the old and the new commandments. The fulfillment of the law in him was not in the letter only, nor yet in the reverence shown by him for the spirit of legitimate ordinance, but, rather, in the coördination in him of the ethical and spiritual essence of the old and the new. The old and the new commandments epitomized the progress and unfolding of the consciousness of Jesus as it moved toward perfection. The new commandment does not differ from the old in essence, but only in the subjective revelation and maturity which it supposes in those upon whom it is imposed. The old commandments are not annulled by the giving of the new, but are in force by so much more as is demanded by the revelation contained in the new.

The question as to whether Jesus apprehended all the laws and facts of the phenomenal universe has often been considered more interesting to the devout mind than important as a condition of understanding

the gospel. At first blush the suggestion presents an aspect of plausibility, but it will not bear the test of inquiry. It falls before the plain statement of Saint Paul that in Christ were "hid all the treasures of wisdom and knowledge"; nor will it quadrate with the categorical affirmation of the synoptist that he knew perfectly what was in men. The credibility and efficiency of the gospel depend upon the absolute knowledge of its Founder. If Christ did not know all, then he could neither fill all nor be all. Knowledge that falls short of complete apprehension of the physical cosmos and its phenomena is not absolute; and, equally, apprehension of the nature and subjective life of man is incompatible with any limitation of knowledge concerning the objective world in which man is confessedly the noblest factor. When Jesus knew altogether what was in man, he knew equally whatever else was existent, or possible, in the universe. Our notions of knowledge are too rigidly confined to that which is secured through processes of education. Education is, at last, only a verifica-

tion and an ordering of the content of consciousness. Consciousness has found, and will yet find, its larger way. Education will also have much more to do.

The characteristic truth was uttered concerning Jesus when the evangelist declared that he needed not that any man should teach him. This did not mean that he was not, humanly speaking, dependent upon the rote and order of learning; but that beyond his teachers in childhood, and beyond the books of nature and life in manhood, his perception laid hold upon every form of verity, which, in fact, was only an answer to his own conscious being.

But how did Jesus know the world of phenomena? How did he cognize that vast and intricate whole of knowledge of which the philosophies of men comprise but a figment? We have seen that he came to the absolute knowledge just as men come to their heritage of wisdom in those things which are relative and finite, namely, through the uncovering of consciousness. The Son of man was shut up to the law which governs all life; he

was left to the processes which this law inexorably demands. From the first ray of dawning consciousness until the sun of his being burst with the light of the absolute, the law of impressions cognized into ideas obtained; only underneath this transcendent responsiveness lay the potency and causality of the infinite.

The doctrine of ideas has yet to be fully stated. From Abelard down to Kant and Locke, and even to the most modern authorities, the theory of ideas has been in a flux; but the evidence is irrefragable that, in some way, the mind and the idea are identical. Whether the mind forces the idea, or the idea forces the mind, may be immaterial. It may be equally immaterial whether ideas be intuitional, or whether conceptualism or realism be more demonstrable; the determining fact is that of the primacy of mind in the realm of intellections. It is mind that makes the universe, that uncovers, that uses, that translates it into meaning. Mind is consciousness in activity; when consciousness is full the mind and its thoughts are perfect. Yet since

there is mind that is inactive, there is also consciousness which is left uncovered or unused.

The human life of Jesus was a gradual and orderly uncovering of the God-consciousness which lay beneath those fleshly limitations expressed in his birth at Bethlehem. The process of that uncovering had become complete at the hour of his ascension. The inspired Christian life, which is the normal life of discipleship, is an orderly and constant uncovering of the Christ-consciousness brought into it by the Spirit, until the uncovering be complete. In that completion are all the things catalogued or assumed in the doctrine of Christian perfection, never yet wholly realized in this life, but perhaps yet to be attained to in the earthly state, certainly to be an experience of the resurrection body. The attained knowledge of humanity is an original element or answer of its consciousness, and humanity is ultimately to be what that consciousness is capable of becoming in itself and through coalescence with the divine. New senses and

new powers are not needed, but only the enlargement of those already active. Thus the knowledge of Jesus, an original element of his divine self, emerged through the activity of powers in no sense alien to those of men, but so enlarged through his larger consciousness that in all things he has achieved a preëminence. Our life is in him; a participation in that divine consciousness which he uncovered during his Galilæan years.

Certain phenomena noted in the earlier records of the Gospels—as the announcement to the shepherds of the birth of Jesus, and the visit of the wise men to his cradle—have a double interest in this connection. They suggest the operation of the Christ-consciousness from both the divine and the human side; first, through portents and influences that could only have come from supermundane sources, and then through a direct answering of the human sense to the divine.

However literally one may construe the record of the announcement made to the shepherds and of the star seen by the wise

men, there always remains the thought that a large subjective fact operated in conjunction with the overt divine movement. A consciousness in the shepherds and in the wise men made the angel chorus and the star each alike possible. Could Annas or Caiaphas have heard the song, had either been that night in the field of Bethlehem? Did Herod see the star? Did the chief priests and the scribes of the people see it? The conditions of hearing and seeing were found in the kinship of the hearers and seers with the eternal, the unifying power of the Christ-consciousness; the occasions of hearing and seeing were the intensive invasions of prepared human sense by that consciousness. It was not the result of a series of astrological calculations on the part of the Magi, nor the climax of pastoral fancies or prophecies with the shepherds, but the sudden conjunction of the double movements of the Christ sense, downward from the heights and upward from the age-long desire of the nations.

The stories of the shepherds and the wise

men can hardly have described all the happenings of a like character in the days of the Nativity, but these were sufficient as side lights of its revelation. The story of Abgarus of Edessa, whose letter invited Jesus to be guest in his palace, is clearly apocryphal, so far as the Edessan letter goes; but it may be a survival of something distinct and tangible which had its place in the cycle of those early manifestations. In the apocryphal Gospel of the Infancy there are, no doubt, to be found traces of traditions rooted in actual happenings in the boyhood life of Jesus; but one canonical account only is preserved, that of the interview with the doctors in the temple. Its use is evident and comprehensive: it was meant to show the movement of the consciousness of Jesus out of the childhood state into the wider channels of a life maturing toward manhood. Specifically, it was introduced to show that the divine consciousness had already emerged. The tokens of unity were definite and effective even at this early stage.

CHAPTER III

THE FULLNESS OF THE CONSCIOUSNESS

Our studies thus far pursued have led us to see the consciousness of Jesus as including and expressing the fullness of the humanity and the Godhood united in the Son. We have also seen that the humanity of Jesus was not an afterthought of the Christ being, but a normal and necessary manifestation of his eternal consciousness; which set its processes in eternity-prophesied channels of fellowship, and forever occluded within itself the answering life of man. The miracle expressed in this reaction upon itself stands to Godhood as the analogue of procreation in human paternity, a process by which humanity constantly restores to itself in kind, and with ever-justifying return, the output of its love and sacrifice. The formula which expounds the mystery of the incarnation

consciousness is stated in the pledge of grace to "bring many sons to glory." It is also the explication of the divine Fatherhood.

Here we may profitably use Saint Paul's philosophical interpretation of history to show how the Messianic consciousness bore upon the life of humanity before the incarnation became a realized fact, as, indeed, how it still bears upon the whole order of human life and thought. The beginnings of this Pauline philosophy of history are seen in the epistle to the Romans. There the physical, the psychic, and the moral problems of human nature are treated with a severity of philosophical inquiry. The why of history, at least as to its depressed and abortive movements, is accounted for in the fact of sin, which to Saint Paul's mind had become a method of world history. With the discovery of sin—a fact unknown to the old philosophers, but revealed to the prophets—the apostle was able to account for the currents of life which in all past history had flowed so steadily downward. And to him came also an ever-growing understanding of the na-

ture of sin. It was at bottom the choice against God; it was lost or lapsed consciousness. The nations had put God out of their thoughts, not through excusable ignorance, but in "knowing God they glorified him not." The old world knew crime, that is, it knew offense against the State, but not sin, which is against God. That knowledge was brought in the prophecies and perfected in the gospel. In the light of the gospel revelation Saint Paul saw the logic of all the past ages of men. But the gospel brought also the power of renewal to human consciousness and the means of righteousness through the personal manifestation of Christ. The doctrine of justification by faith was a necessary and divinely-attested corollary of this.

The conditions in the church at Corinth furnished new material for the advance of this subjective process going on in the apostle's mind; though, in fact, that process was one with the details of his public preaching. At Corinth there were saints in embryo; the old-world sense and idolatrous degradation

described in the first chapter of Romans had not been wholly shaken from their souls. Babes they were of the life of a perfect manhood prophesied in the evangel and objectified in the apostle's later contrast of the old and the new man. He could be tenderly patient with those half-Christianized pagan converts, not only because he was constrained of love, but because he saw the whole of the divine plan in life and history, and because that plan included these as those who were "called to be saints." His first great concept of the gospel was of its dynamical power—his own experience enforced that; but he saw it also as the sure leaven of life, not only in the macrocosm of being but in the humblest and weakest convert apart.

By the time Saint Paul came to write the epistle to the Ephesians, he saw the universe as the habitat of the race of spiritual men. The ages were answering in his thought to the program of the kingdom of Messiah; the nations were entering into the consciousness of the King. He had now completed his

meditation on the human side of the gospel; he foresaw the emergence of a purified and perfected race: "Till we all come . . . unto the measure of the stature of the fullness of Christ." Then came the fullness of the vision of the Son in the epistle to the Colossians, the last of his messages to the churches. In language which must be Paul's, since no mortal mind besides his has held the power of its symbols, he finishes the exposition of his philosophy of life in the perfect apprehension of the Christ as filling all fullness.

This justifies the particular form which has been given the present inquiry. It is our aim to reach an immediate and satisfying knowledge of the nature of the consciousness of Jesus, one that will identify its processes with the human soul of yearning and need and also with the divine soul of fullness and help. How, then, was this consciousness expressed in the perfect form and action of the Galilæan life of the Son of man? The Scriptures give us certain great outlines: "In him was life; and the life was the light

of men." [1] "It pleased the Father that in him should all fullness dwell." [2] The synoptical story fills up these outlines with a record whose details bear upon both the human and the divine manifestation. Our happy and profitable task is to see how these details constitute a perfect whole.

The Scriptures everywhere describe the manhood life of Jesus as being one of perfect fullness and completeness. Though it may not at once be apprehended as a fact, those sections of the gospel which deal with the fullness of the life of Jesus lay stress on the nature and range of his personal consciousness. He knew what was in men; he knew their unbeliefs. He knew who could believe on him to be healed; he knew what he should do; who touched him in the midst of the throng; he knew his powers over nature and the spirits; the immaculate righteousness of his own soul; he knew the things that must befall him, and the triumph which awaited him beyond the cross. These were specifically the things which the gospel narrators

[1] John 1. 4. [2] Col. 1. 19.

used to establish their claim of an absolute and perfect being in Jesus. There was absolute fullness of consciousness on the side of his divine being. Although not put into terms, it was the large presupposition of prophecy, the aspect of his manifestation most readily apprehended by adherent and disciple. Prophecy announced him as "God with us," while the early confession of discipleship was, "Is not this the Son of the living God?"

He knew he was God. He saw in himself the form of Godhood. It was matter of intellectual proof in every character of self-study. This process never more certainly reached a conclusion than in the hour of his temptation. The tempter did not surprise him with the hypothetical, "If thou be the Son of God." That he was God had been reasoned out as the philosopher reasons the order of his facts; he had mentally measured it as the mathematician measures the relations of his integers. It was the knowledge reached at the end of an exact mental movement. But his self-knowledge was not de-

pendent upon so obvious an order of reasoning. He was inwardly conscious of Godhood; it was a light that burned in the chambers of his being out of sight, not kindled through spontaneity or contact of differing elements; but it was an eternal essence spiritualizing the human substance with which it clothed itself of choice.

There was fullness of consciousness on the human side of the life of Jesus. From his childhood to the hour of his offering up, no issue or act of his life betrayed a lack of sensibility, emotion, or perception; nor was one of these manifestations ever erratic, incomplete, or ever suggestive of unbridled feeling or confused intellection. Nor were these processes, uniformly exhibiting a perfect movement of consciousness, without their perfect relation to human necessity. They were developed through a normal human experience. It is not too much to say—indeed, it is the necessity of our view of the life of the Son of man to say—that the evangelists are chiefly concerned to show the order of that experience through which he came to be con-

scious of his own being and the work he was to perform in the world and the ages of eternity.

This experience proceeded along the lines of the highest joys and the deepest sorrows of which his consciousness was capable. From the necessities of his own being, as the head and type of the spiritually conscious race, and also because of the demands of his priestly and sacrificial office, the depths and the heights must be sounded. It behooved him to reach out to the ultimate joy, as also to yield himself to the ultimate suffering. In contemplating the tragedy of sorrows that swept his life, we too often miss the harmonies of paradise that live in undertone in his daily speech. It is perhaps only too natural and necessary to think of him as "the Man of Sorrows" rather than as the "Son of the Blessed." But in the evangel both these manifestations of the life are presented, and that for the sake of expressing the reason and manner of the consciousness of Him who found it meat and drink to do the will of the heavenly Father.

THE CONSCIOUSNESS OF JESUS

Very early in the manhood life of Christ we trace the advance of consciousness in acts and moods of mental and soulful self-abnegation. Indeed, we are furnished in the epistles with the assurance that this process began before the human birth; that it was expressed in a prenatal state or act as distinct in individuality and self-committal as any stage or act of the Galilæan experience. The word used in the Greek Scriptures to describe this process is *kenosis*. Saint Paul very definitely deals with this doctrine,[3] and implications of it are abundant throughout the canon. The Master adverts to it in his prayer offered just before going to the agony of the garden: "The glory which I had with thee before the world was." Though so briefly stated, perhaps no doctrinal entity is more certainly affirmed in the New Testament.

The act of the *kenosis* was the preparation for birth as a human Babe in Bethlehem. It was not merely the putting off of the use and aspect of the divine glory; it was a real, if

[3] Phil. 2. 7.

still mysterious, pouring out of himself by the Son, that he might find himself again in the wondrous stages of the Galilæan life. It is the prenatal act of the divine Christ which stands as the sea-deep swell of his Messianic consciousness. Naturally, our senses and powers fail in contemplating the prenatal Christhood; but its record marks the movement of the divine life in revelation, and this record is of a conscious personality acting through the ages upon the forces of matter, and at last evoking responsiveness from the souls of patriarchs and seers until revelation integrated as an experience, the union of divine essences with those of the human soul. This is the formula of that most ancient approach of the Godhood toward the final stages of the Christ-consciousness realized in the evangel. Whatever the extraordinary nature of the transition of the consciousness from the ancient plane of expression to that of the Galilæan sense, as viewed from the human side—and that is the side of revelation—it was an eclipse of glory, a waiting for the time of the final manifestation. This

was the *kenosis,* not a figure of speech, not a metaphor meant to accommodate the limitations of the intellect, but a divinely-realized fact, transcending any self-resignation possible to the race whose interest it expounds.

The statement of the doctrine of the prenatal self-emptying of the Christ is followed in the Scriptures by that of the *tapeinosis,* the voluntary humiliation in which the Galilæan life began and was continued to its end. The usual form of this latter statement refers to the voluntary act of Jesus in consenting to be born the Son of a carpenter, the child of poverty, the Man of Sorrows, and to endure the contradiction of sinners against himself. But much more than this is implied in the doctrine. Godhead is not impassive; all-conscious is the Eternal; and so the preincarnate Christ felt to the fullest the humiliation that awaited the days of his flesh; nor less was that sense of humiliation active in the time of his suffering. It was not dependent upon acts of dishonor and speeches of reproach visited upon him by men; it was conditioned in the state to which he had com-

mitted himself, and was deeply mingled with thought and emotion. It was the humiliation which love must always feel in sacrifice, though sacrifice were preferred above every advantage and honor of life. It is not too much to say that the *tapeinosis* was the expression of what was due to Godhood from itself, the answer out of those depths of self-abnegation in which Jesus walked as the Saviour of men. The Christ-consciousness not only made record of this, but found it the ample channel through which it earliest flowed in manifestation.

A complete analysis of the humiliation movement in the consciousness of Jesus is given us in the epistle to the Hebrews: "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him."

There is in this passage a most pertinent and conclusive adjustment of language which widely illuminates our view of the Galilæan life as a means of bringing the human and divine consciousness into unity. The author of Hebrews here declares that Jesus was heard when he prayed to be delivered from death. Now, this language is not figurative, therefore it must refer to a form of death other than that of the cross; and this is the fact involved. The human life of Jesus was a struggle, marked by "strong crying and tears," to bring his human powers into line and unity with the divine fullness which he found to be within constant realization. The failure to complete this realization would have resulted in that ancient death which passed upon men through Adam. From the human viewpoint, therefore, the life of the Son of man presented constant aspects of tragedy, expressed here in the words, "in that he feared." But the perils of death were passed in the voyage through those red seas of consciousness whose turbulency heaved

the human into unity with the divine. It was the humiliation of eternal Christhood that it should have had affinity with the once peccable nature, exposed to the possibilities of inexpressible dishonor and moral death.

The record of the *tapeinosis* links the prenatal self-emptying act of the Christ-consciousness with the more distinctly Galilæan or human-nature experiences of Jesus whereby that consciousness came more nearly to its full. The *peirasmoi,* or temptations of Jesus, afford us our earliest opportunity to study the movements of the manhood consciousness. Mention is made in the evangel of a single group of temptations to which Jesus was exposed. That there were others we may well suppose; indeed, the language of the synoptist leads to that conclusion: "And when the devil had ended all the temptation, he departed from him for a season."

The significance of the temptations as marking a stage in the development of the Galilæan consciousness is largely missed because of our proneness to think of the wil-

derness experience of Jesus as having been mechanically obtruded—the answer to a call to depart from the normal self-chosen path of his going. But it was related in no such way to the life. The fact that the evangelists have given it conspicuous place in the record indicates its importance, as also its relation to the natural order of the growth of Jesus. The more natural aspects of the life of his youth and early manhood are passed over in silence because of a relatively less important relationship to the story as a whole.

The baptism of Jesus presents him in the attitude of a natural and lively obedience. The divine manifestations which were vouchsafed him at this time suggested his retreat into the wilderness in order that time and the opportunity of isolation might give freedom and continuity to his thoughts, stirred by the baptismal phenomena. The several temptations then ensued naturally, and were shaped both from movements out of the consciousness and the invasions of that consciousness by the objectivity of the external world. The fasting, voluntarily devised,

was a condition of deep, interpenetrative, continuous thought. The long strain of meditation being over, the physical frame awoke to the pangs of conscious hunger. The waddy, or dry bed of a mountain brook over which he passed, was paved with small bowlders, worn oval and round by the tumblings and attritions of water. Their appearance suggested a baked barley loaf. The physical sense of hunger immediately clamored for a miracle to transform the stones into that bread which they resembled. It was a temptation originating down at the base line of desire. It was the unreasoning instinct-cry of the bread mob. It was a movement of appetency to secure the first place. The craving was not wrong; it was only that its demand was out of order that it became less than self-worthy. This order the conscious soul of mastery in Jesus set right by declaring: "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God."

The human will having through conscious effort joined itself to the divine will, the hun-

gry Christ soon afterwards found hospitality in some shepherd cot where his cravings were satisfied and his wonted strength recovered. Following this, his face would naturally be turned toward Jerusalem and the temple of worship. Going from his retreat in the wilderness, he would cross some one of the several shoulders of Mount Ephraim, probably Baal Hazor, which attains an altitude of more than three thousand feet. This vantage would give a favorable view of the lands east and north of the Syrian landscape and of the shores of the Great Sea, the theater of the power of imperial Rome. The breath of a dream of worldly ambition tossed his hair for a moment. Kinglihood was his own; the universe of power was his habitat. He had only to take that which was his. The impulse was not evil; but the end suggested was the reversal of the whole scheme of his mission; and, moreover, a current running radically counter to the course of his consciousness in both its prenatal movements and the order to which it had kept hitherto in its early manifestations. To yield to the

allurements of earthly empire would be to deny himself. He could have done so; but might was about him, and the might of conscious obedience was within. He knew, and knowledge and will were one. "Thou shalt worship the Lord thy God, and him only shalt thou serve."

At Jerusalem it was probably the time of the feast, which would account for the personal desire of Jesus to visit the temple. Several hundred thousands of strangers would be present. These multitudes, thronging the courts of the temple, tented upon the adjacent walls, and covering the face of Mount Olivet, a furlong or so away, would suggest to the Galilæan, while at the summit of one of the wall towers of the temple, the possibility of demonstrating his divinity by casting himself down into the abyss of Jehoshaphat and arising unhurt in the presence of the people. Many a candidate for worldly distinction and advantage has been scarcely less bold. But it was a presumption impossible to Jesus through what he had become by reason of his growth

into divinity; not impossible to his human nature which he took in its primal weakness, but impossible to what he had become through his rote of conscious humiliation and obedience. "Thou shalt not tempt the Lord thy God."

The passional movements of the Galilæan consciousness are described in the Scriptures as culminating in the *pathemata,* or the sufferings of Jesus. The great characteristic groups of these sufferings were pushed close up to the hour of his personal triumph. The logic of this is affirmed in the Scriptures: "The sufferings of Christ and the glory that should follow." [4] "Ought not Christ to have suffered these things, and to enter into his glory?" [5] But neither the self-developing nor the sacrificial sufferings of Jesus were confined to the closing and crucial days of his earthly life. Because of his more than mortal susceptibility to pain and the sense of humiliation, his human passional movements would have had an extraordinarily early and

[4] See 1 Pet. 5. 1.
[5] Luke 24. 26.

also an extraordinarily large expression. The coalescence of the human and the divine began while he was yet in the manger nursery at Bethlehem, nor was the record of the atonement sufferings delayed in conscious beginning. And here it should be remarked that the atonement doctrine and the consciousness doctrine have perfect affinity. How nearly one is the other remains yet to be stated. But this abides forever clear, that Jesus in bringing to fullness and perfection the content of his own consciousness made himself "the author of eternal salvation."

The early sufferings of Jesus were veiled behind the aspect of his perpetual human kindness and his unselfish devotion to the Father's business which engaged him from his tender years. When the last earthly ministry had been wrought and the hour of judgment was at hand, the mighty swell of his emotions, influenced not by the shadow of impending death only, but by the pent-up forces of consciousness moving from below, broke forth in the agony of the garden. In the passion of that hour the humanity, not

yet made perfect through sufferings, its consciousness not yet perfectly coalesced with the divine, struggled with Godhead until knowledge was able to balance the weight of the cup of death and look through the mystery before him. This knowledge, sprung from consciousness, it was that left him calm and confident through the long ordeal of his trial and the events of his judgment and crucifixion. His calmness in the face of death was not the self-mastery of the philosopher, nor yet the faith of the martyr, but sprang from a knowledge which came from within where the victory of the garden had brought the conscious human mind over its last stage of movement toward unity with the divine.

Jesus Christ was not a martyr. He was a sacrifice for sin, the sacrifice of eternal necessity, the oblation of love. The sin of his murderers belongs to the common categories of crime; but his death on the cross was the act which completed the Godhood's ideal of itself and made the universe a conscious whole. The dying cry from the cross,

"It is finished," not only tokened the completion of the expiatory offering, but signalized the passing of the Christ-consciousness into the absolute. The orgy above which it rose was the red gate through which humanity entered into eternal unity with God.

Thus we see how the prenatal and Galilæan passional crises of the Christ-being developed and determined the growth of the consciousness; but this is only half the wondrous story. His transports of soul were abounding and unfailing; he lived in constant communion with the heavenly Father; the eternal harmony was in his ears; in secret he ate the bread of paradise. No beauty or grace of nature or life escaped him. The lily, the blade of grass, were palimpsests written over with quatrains of melody and proverbs of wisdom. The faces and voices of little children held him always, and he entered with zest into friendship with men and women. He must have found more than the poet's joy and cultivated more than the painter's ardor in conceiving and working out the beatitudes and parables with which

he adorned his teachings. A radiance overspread his face and a miracle of light shone out of his eyes, while his voice was as when one hears what is out of sight but feels a presence for which his eyes cannot account.

Knowledge is not only the source of all true strength and character, but, in its highest attainments, becomes a guarantee to faith. True blessedness and happiness come from it, and it stands as the title to the ultimate good. The calmness and mastery of Jesus centered in the supremacy of his thought, the absoluteness of his knowledge. Wherever there appeared in his earthly life a sign of hesitation, or came a moment of self-confessed dependency, it was only the instant waiting of the human sense until it clasped hands with the divine in a perfect apprehension. This apprehension could not preclude the pangs of suffering, the sense of humiliation, nor the dread of death, but it brought serenity, rest, and perfect triumph of soul. It was through these wide openings of his hidden life that the consciousness of the Galilæan rose to a level with the divine.

All this was not because he studied, as men must needs do, to compel contentment and attain satisfaction in the midst of perplexities, but it was the life within expressing itself as the spring does in its blooms and the summer in the ripeness of its fruitage. It was the speech of his consciousness—the perfume of Sharon, the breath of the valley.

Joy and peace are ascribed to Jesus not only as a means of expressing his soterial and Messianic self-dedication, but as belonging to the order and necessary manifestation of his personality. He possesses fullness of joy, which he gives to his disciples; he is the Prince of Peace, and blesses his rule and kingdom with the fruitage thereof; in him are hid the treasures of good. They are terms of his being, modes of the giving of himself to men.

Joy was a perfect asset of the life of the Son of man. The *chara,* or "joy of the Lord," pledged in the parable of the talents to the faithful users thereof, is not the enjoyment of the talent nor its usufruct, but a fellowship of soul, a participation in the life,

character, and selfhood of the Lord himself. It was the joy of Jesus—satisfaction and elation in the thought and use of that life, hourly and momently emerging from the fullness of his inner self—that held him in the years of his labor and humiliation. For men he made beatitudes that were of the substance and soul of himself; but his own beatitude was "the joy which was set before him" —the approaching coalescence of his own soul with that of the Father in his perfected Galilæan life. For that he endured the cross and despised the shame, and in realization of it sat down "at the right hand of the throne of God." With no ideal of the Galilæan blessedness do our minds so readily associate the daily life of Christ as with the *eirene,* the peace that was his as a possession, the peace which he came to bestow upon men. It was virtue and beauty in his walk and conversation; but it was, above all, the state which obtained in the unity of his hidden powers of divinity and human fulfilling.

Humanly considered, peace was the highest necessity of the life of Jesus. The long

and glowing calms of August are needed to ripen the grain in the ear, after the rains have fed it and the gusts have tried it in the lists. Jesus found calm in the hills and peace in the dim and ancient woods, or in the desert wilds, in which to meditate and perfect the revelation which came out of the depths of his own being. Sinful men must look up; but the blameless Christ needed only to look within. Peace was his mightiest means of self-revelation. So used, it became as himself, and was to his disciples described as "My peace." This is the peace which he gives to the believer—the balance and faith, poise of mind and soul to interpret the Christ life into himself.

The exaltations or inward manifestations of glory vouchsafed to the soul of Jesus during his years of humiliation marked the higher stages of the tides of perfecting consciousness. While the word *hupsosis,* or exaltation, is used in connection with the experience of Jesus only after his resurrection, the word "glory" is often used in the story of his earthly lifetime. These inward mani-

festations which lifted the soul of the human Christ to the heights of glory and exaltation became overt at the time of the transfiguration, and on such occasions as those described in Luke 10. 21 and John 12. 28.

It was in apprehension and appraisement of these passional results in the consciousness of Jesus, these climaxes of suffering and joy, of humiliation and exaltation, that Saint Paul sought and used the characteristic word of his Christology—the *Pleroma.* It was, in turn, the vision of the fullness that led him into the statement of the doctrine of the *Parousia,* the pervading and conscious presence of Christ in the universe, to become intensive, and to climax the work of redemption, in some great prophetic hour of manifestation.

CHAPTER IV

THE SON OF MAN

THERE is no painter's portrait of Jesus Christ the Son of God. No master of the brush ever limned in colors or traced in lines of light and shade a counterfeit of that rapt and deathless face. But the retentive emotions and memories of those who in the days of the regeneration companied with the Galilæan availed to put in words such a portraiture of him as makes both his divine and human completeness to be forever seen. Much more did the added vision of Saint Paul—not less a Galilæan experience—when it had wrought to its full, serve as an inspiration to the same end. The logic of the evangel, as its record is preserved in the Acts, leads us to look for the perfect portrait of the Messiah in the epistles of Saint Paul. This portrait is found reposing where that order indicates it should be—in the last, the richest and

most eloquent of the apostle's letters to the churches, the epistle to the Colossians. Quite appropriately, too, the language of this epistle is compressed, while its descriptions become overt and absolute. In fact, language never more completely commanded the effects of art, and yet never so completely transcended art. The image of the invisible God, the incarnate Firstborn of every creature, is therein perfectly revealed.

The uniqueness and surpassing merit of the picture which constitutes the central member of this epistle is that it realizes on the scale of eternal vastness what afterwards became the ideal of the old Latin masters who sought to associate with their pictures of the Christ the temptations, hopes, and loyalties of discipleship, by presenting in mystic groupings about their central colors the faces and forms of saints. The Colossian picture of Jesus is the masterpiece of revelation; but in the glow and sympathy which shade off from its theme of themes are grouped the details of a humanity personal, general, and characteristic, but aligned to

the picture's divinest element through the logic of grace.

This association of humanity with the ideal of the Son, not the humanity of the Galilæan Christhood only, but of men separately and collectively, is indispensable to a conception of his personality. This condition is affirmed in the lips of the Son himself: "A body hast thou prepared me." All prophecies became relevant, and all promises of the Messianic day became tangible, in connection with the thought of the human Christ. The history of Israel itself, indeed, the history of the race, not only took meaning from it, but was influenced and shaped under its persistent force. From the choosing of the Moabitess to be the matriarch of the line of Israel's kings, to the annunciation made to the Virgin, the space of a thousand years, this purpose wrought wondrously, effectively. It distrained the blood, and wove as from silken fineness the fleshly fiber, of a maternity to reach the ripeness of its grace and fitness in the person of the mother of Jesus.

Thus has been laid upon us the divine necessity, developed through history and prophecy, of thinking of the Son in the light of his human-divine nature united in one personality. It appertains to our plan to inquire into this necessity, and to seek to know the content and movements of the consciousness of Jesus during the years of his Galilæan experience, measured from his birth to the hour of his ascension. The largeness of the inquiry and the august difficulties which beset its prosecution are recognized and admitted. They constitute the mystery of godliness. In them are stored the treasures of wisdom and knowledge, far removed from the curiosity of the wise and prudent, but to be revealed to the minds of those who breathe in the consciousness of that life of which they are the content. These are the things into which the angels desire to look—the fullness which dwelt bodily, and forever dwells, in Him who is the Firstborn of many brethren.

The answer to our question is the statement of the gospel in its primal terms. It is

the element of faith brought within the reach of the willing and hungering heart. Of old it was said that the kingdom of heaven is taken by violence of desire; that is, it is appropriated by the hands that turn it to eternal use. The exercise of appropriating this consciousness is thus the process of the life which it begets.

The true content of history is human character. Character is what men become through feeling, thinking, choosing, and acting. But feeling, thought, choice, action, flow out of consciousness. Consciousness is therefore the measure of what men are, for it is not only the substance of thought, will, and action, but it is present always as the determinative of their course and value. It is the ultimate form of existence.

These reflections serve to introduce, though they by no means fully bring into view, the wealth of truth and fact that conditioned the spring and growth of the Galilæan consciousness of Jesus, a doctrine which is convertible into, and exhaustive of, the philosophy of the gospel.

The character and scope of our inquiry do not necessarily call for a discussional study of the doctrine of the virgin birth, but they presuppose the fact of this birth as the basis or indispensable condition of the consciousness whose record we are tracing. The Galilæan consciousness was not a traduction, not a refinement of racial life, but the finding in the Christ unity of the perfect and full divinity of Godhood, prenatal, and veiled in the stages of infancy, but instant in revelation at the first movement of consciousness in the life of the young Child. Nothing but the procreation of immanent Godhood and virgin conception can answer in any conceivable way the miracle of that consciousness which became the Christ of history.

The final validation of revelation is to come with a perfect apprehension in the faith of men of the measure of the personal consciousness of Jesus Christ as represented prophetically and historically in the gospel. This personal consciousness is the realm of gospel teaching and activity, and a source and sphere of that eternal life to which men

attain through faith. The apprehension and reproduction of the Christ consciousness is the normalization of life. The religion of the Greeks made a Greek; the religion of the Jews made a Jew; but the religion of Jesus makes a man. This manhood confessedly is yet in process, but its form and spirit have sufficiently emerged to give earnest of what it is to be in the ideal. Individual manifestations of it have added glory and majesty to the ages of history.

The way of sincere faith is the way into a participation in the Christ consciousness of which the ideal manhood is being compounded, both as to its incidental impulses and its most momentous intellections. "For me to live is Christ," not only voiced the vitalities of the perfect confession, but shaped the formula of the consciousness doctrine of the Christ salvation. Those experiences, and their resultant entities which are properly described as religion, come of the advance of the Galilæan sense through the functions of the human bodily organism which answer to consciousness.

This puts the definition of religion back on its original terms. It is life; it is radically functional, radically experimental. This is not to qualify the spiritual absolute in religion nor to minify its office and use, but to set it in its true light as the normalizer of life by aligning its every attribute and instinct with the perfect Source of Life. From the soles of its feet to the crown of its head and to the uttermost tips of its fingers the regenerated body is to be invaded by that Life. Within this circuit of the body are grouped the mysteries of the conscious self; and this was the realm within which the Galilæan consciousness moved in the days of the regeneration, and within which it is to move through the æons of immortality. The Galilæan body persists in the heavenlies; and, in its order, the body of the disciple is to be as his Lord's, and so persist.

In the relationship produced by the Christ-consciousness, the body of the Son of man—the organism of his flesh and blood—appears not only as the norm of ideal humanity, but as the cause and supply of its

vitalities, its βρωσίς, its bread of life.[1] This relationship is also declared to exist with the larger organism of the Church, which has its material as well as its spiritual side.[2] The language which describes the Church as the body of Christ is not figurative nor accommodated, except in the sense in which the tremendous spiritual balance of the Church's life exhibits phenomena whose causes are too large to be contained in the order of individual living, or else do not there exist at all. But herein rests the balance of that mystery to be revealed hereafter, when we shall not only see the Christ, but be made like him in a consciousness and bodily fullness which do not now appear.[3]

In his conversation with the Jews, recorded in the sixth chapter of the Gospel according to Saint John, Jesus, in a way which fitted characteristically into the general scheme of his teachings, and which crowned these teachings with the pledge of

[1] John 6. 55.
[2] Eph. 4. 16.
[3] John 3. 2.

quickening and passion, stated the larger doctrine of his consciousness; and indicated, at least in part, the channels through which that consciousness was to be communicated to men. This discourse of Jesus fully lodges the doctrine of the consciousness in the record of his bodily life, and relates it to the essential divineness of his flesh and blood, the energy of his Spirit, the eternity-begetting quality of his words, and his continued habitation in the body of true discipleship. This is the unity of the Galilæan personality, the manifest of that consciousness which brought the kingdom of heaven to men.

This was not only the supreme manifestation of personality, but it was also the supreme ministry of personality. Christ was not only a gift to the world from the hands of Power and Love, but he gave himself in a ministry which left his conscious self wherever he walked, and, from those restricted walks of Galilee, to brood and multiply through all the world and life of men. Where he has once been he must forever be, and more, until the immanence of his con-

sciousness shall whelm the universe of sense and thought.

It is a notion of consciousness which we sometimes seek to express when we use the word "presence." That the presence of a great man awes us is an explicable phenomenon. When genuine, this awe results from projected personality. But personality is the sum of active and productive consciousness, the stabilities and creations which have been pushed and built up through the openings of emotion, intellect, and the ethical and spiritual being. The focus of the light of consciousness is within, but the shining and the life-generating ministry of its rays are to the places both near and far.

The intensive note in the Galilæan revelation is liable to be lost in the mazes of modern ethical interpretation. The personally manifested consciousness Jesus himself defined under the terms of "flesh" and "blood." "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you . . . He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." It

is not into less than the letter, but into more, that the terms of this divine declaration are to be translated. It is evident that a truth nearly expressed, but inexpressible, lives in these words. They are the formula of the immanent consciousness of Jesus which displaces in the regenerate heart the processes of the old man, and which comes quick and red with the sense of the Galilæan life.

Since the cross embodies the supreme act of grace ministered through the Messianic consciousness, the supreme upheaval of the Godhood sense, the overt emergence of the kingdom of love and power, the dedication of the body—the flesh and blood of the Crucified, which furnish the phenomena of that act—becomes the essence of it all, not for the tragic moment of the crucifixion only, but for all eternity. When, therefore, the meaning of the cross is sought, it must be through the Christ-consciousness which, while not less active, not less sacrificial, not less the expression of the supreme will of obedience, in the quiet Galilæan days, yet looked and moved toward the red orgy of

the Place of a Skull as the perfect end both in the Victim himself and for the Messianic kingdom in which he was to reign. It was the cross that opened to him a way for the supreme act of sacrifice, and to the completed unity of the consciousness of the one Mediator between God and man. That fact has a record in the death-cry, "It is finished!"

The flesh and blood of the human body do not represent the nature of consciousness; that is to be looked for in a deeper relationship; but the flesh and the blood are, in this present life, at least, the intensive centers of all the manifestations of consciousness. A glass tube outside the great steel-pistoned engine boiler tells of the rise and fall of the water in the iron entrails; so the flesh and blood show in the way appointed them the tumults and passions of the soul within. The flesh and blood of Jesus were the intensive centers of his consciousness in its Galilæan manifestation. The passions, majesties, tumults, and triumphs of his conscious soul spoke during his earthly days through the functions of a life that was demonstrably

human. The manifestations were often transcendently divine, but the agency of hand or voice was such as the human sense could constantly identify. Nor were these functions modified in the manifestations of the body of the risen Christ, who ate before his disciples, touched them with his hands, breathed upon them, and spoke in the familiar words of their vernacular the last commission, reinstituting the Church and the Kingdom of the ages. Nor does the highest Christian faith allow that the identity of these functions is to be lost from, or to be found wanting in, the Messianic personality, triumphant and seated at the right hand of the Father. Human hands and a human sense are there, and a human heart is in the bosom of Him before whom the angels and hierarchies of heaven fall down and worship.

The Galilæan consciousness was not a human consciousness only, though it was that, and must so forever remain in fullness. Jesus loved the sight of the lilies, and read with joy the nature books written on blades of grass. He looked with wonder upon the

burning cities of the sunset; the faces of men and women and little children stirred the deep soulfulness of his thought. He was the human Son of man; but he went, in his processes, far beyond and above humanity and discovered himself to be the Son of God; and his consciousness was, by this infinity, more than human consciousness at its largest, even its ideal largest.

The thoughts and sympathies of Jesus, while flowing in kindred and ever-sensitive accord with all human longings and all human needs, both discovered and undiscovered, can at no juncture of his life be identified with any special movement of human unrest, nor call of class against class, nor interest against interest. Though identified with the toiling masses, there is in his words no undertone suggesting the proletariat, no appeal of the agrarian, no summon of the partisan leader of men. In this is seen the clarified depth and the world-engulfing flow of his consciousness; that life of men whose testimony glorifies the evangel. The more than regal title, Son of man, is established

herein. Those who have imagined or interpreted Jesus in any of the attitudes of factitious human interest, have fathered a heresy as deadly as that of the ancient Antichrist. The cause of the poor he pleaded, and, more still, in their cause he lived and died; nor was he less conscious of, nor less devoted to, the needs of the rich. But in his plea for the poor he no more mingled a note of self-interest than he implicated himself in the judgments which he passed upon the proud oppressor. Always he spoke from the viewpoint of the Lord and Redeemer of the lowly and the great alike. Too wise to mistake or misread the social conditions of men, too conscious of their extent to misapprehend the remedy, he was too sublimely and humanly great not to make the appeal to his Godhood—to seek selfish ends or dream for a moment the dream of selfish power. He who pillowed his head among earth's lowly poor had not only thought out, but had lived out, through unrecorded ages the order of their life and the boon of their salvation.

Somewhat more than five and thirty years

ago the Western Christian mind was challenged by the celebrated Hindu teacher, Keshub Chunder Sen, the head of the Bramo Samaj, who, while upon a visit to this country, declared the Occidental mind incapable of comprehending Jesus, who was an Oriental. "Only the Orientals can interpret Jesus; for his doctrines were of the substance of Oriental faith," declared the half-enlightened pundit. Obvious and monumental as was this blunder concerning the one universal consciousness that has blessed the earth, it is precisely the blunder, conceived in one way or other, of every false interpretation of the gospel. Every heretical or anti-Christian dogma has been an effort, however variously expressed, to limit the range and the availability to men of the Galilæan consciousness.

This Galilæan consciousness was not wholly divine. It attested and comprehended all truth; in it were hidden the riches of wisdom and knowledge. Jesus saw all things as the Father saw them, but the quality of his being and the content of his con-

sciousness were not wholly of divinity. They were compounded of the divine and the human, the fact which gives immanence to Godhood and eternal dignity and meaning to humanity. The consciousness of Jesus comprehended the boundlessness of the divine; it moved also within the limits of the finite and the human. As the ocean rises to the same level in narrow bights and bays as in the broad and boundless offing, so this consciousness swelled through the human instincts of the Galilæan life and brought its consciousness to a level with that which had been the life of preincarnate Godhood. Revelation has itself sufficiently affirmed this hypostatic relationship to be a mystery; but one sees how the mysteries inclosing humanity are quite as fathomless to mortal powers as are those which clothe upon and hide the Deity himself. The eternal affinity of God and man is a subject yet to be set in order for the use of the student.

It cannot be too strongly urged that preaching and religious interpretation should be directed toward the end of making

this doctrine plain. It is not a novel aspect of truth, but the one most necessary to be presented. It is the one from which professional thinking and a too scholastic and pragmatic interpretation of the Word have caused the Church to drift. It may be that the form of statement herein insisted upon is unusual; but if so, all the better. It is a treasury out of which both old and new are to be brought. The new age, baptized with blood, and chastened by reason of the waste and sacrifices of unexampled war, is feeling after a God who may be felt, and who will put himself into humanity in a living and realized way. Ethics, social laws and standards, intellectual ideals, and, most of all, religious tenets, are to be valued as they bring the divine life and sympathy nearer to men, not to be drawn upon as a pension is drawn, but to be appropriated and used as a supreme heritage.

Christian experience comes initially of personal and conscious contact with Jesus; that is, it is the answer of consciousness to consciousness. The conversion of Saul, the

Pharisee, was a typical conversion under the reign of the Spirit, except as to degree, and the variation of degree was one wholly explicable in the law of personal consciousness. It was only that Saul's emotions rose from deeper depths, and that his intellectual capabilities and difficulties were of a higher order, that the general marks of his change were out of the ordinary. The consciousness of the Nazarene impends wherever human consciousness awakes in contrition, and answers to its degree. Only the disciple who saw Christ could be an apostle; only the disciple who has the deeper power can have the apostolic vision; but the disciple who has felt Christ in any degree can become a saint, for to feel him is to have his consciousness, his life.

In the Christology of Saint John the Word is both Life and Light, and these two exactly and completely define consciousness, which not only begets thought and feeling but illuminates them to their final expression. The consciousness of Jesus issues in eternal illumination to men, which is the

same as saying that it brings men to participate in its eternal movements.

The word *phos* (light), as used by Saint John, means more than its most radical definition can convey, as does also the word *logos*. Both had ceased to be mere terms and had become symbols of philosophy and history, not of Gnostic perversion, but carrying an age-long potency. Thus they came into use by Saint John.

Pythagoras, the father of Greek philosophy, who lived half a thousand years before Saint John wrote his Gospel, conceived of light as an extraordinary agency, if not as the primal force of nature. To Pythagoras the universe was a sphere with a great central fire or light which not only made luminous the sun, the other stars, and the planets, but wherever this light reached there was life. Where it did not reach was death, the inanition of chaos and night. Thus light was not only the synonym of life; it was life. This perfect light is, with the perfect life, the consciousness of the Word, no less in his heavenly than in his Galilæan manifes-

tation. That the Galilæan manifestation was being particularly described by Saint John in the use of this symbol, is evident from the tense of the verb: "in him was life, and the life *was* the light of men." Otherwise, the prologue and the body of the Fourth Gospel are instinct with the doctrine of the cosmic Christ.

The consciousness of Jesus is to men the light of both divine- and self-discovery. It is only through the Galilæan eyes that men can see themselves; and surely only through the Galilæan eyes may men see God. The Galilæan consciousness thus becomes to men actual and operative life. It is the sphere of human immortality. "To live is Christ."

These views concerning the personal consciousness of Jesus the Galilæan find their largest relevancy in connection with the physical death which followed his crucifixion. The death of Jesus was an actual dissolution. The evangelist's account of it is as particular as medical science could ask as the basis of a diagnosis. From this account it

seems clear that Jesus died suddenly, after long hours of suffering—because of which he would necessarily have expired later—through a rupture of the pericardium, which filled the pectoral cavities with the released perecardial serum, as evidenced by the issue which followed the spear thrust of the Roman soldier. It was a human death, both as to the flesh and as to its relations to the prophetic soterial need that he should taste death for every man. But this death neither suspended nor left in eclipse his consciousness. What happens to every human body in death happened to the body of Jesus: its mortal functions ceased; the voluntary powers of the body were abrogated, but the involuntary powers of life reigned supreme. The wrenchings of pain were over; the sense of earthly limitation died with the death of that which limited it. A plane for the consciousness having been found, through the process of dissolution, the body of the former order lay dead. But the consciousness remained full, even fuller by the token of the cessation of physical limitation. The po-

tentiality of cosmic consciousness began with Jesus in the moment of physical death, to become complete in the resurrection; just as the consciousness of the larger immortality comes to faithful men in the hour in which they fall asleep, to be made complete "in the general resurrection of the last day." This spiritual phenomenon was seen in the case of dying Stephen.

Perhaps the one external testimony to the fact of the persistence of the active personal consciousness of Jesus during the three days of the sepulture of his body, is to be found in his own words spoken to the dying thief: "To-day shalt thou be with me in paradise." A passage in the Scripture elsewhere, and one in the creed, have been strained to account for the movements of the soul of Jesus during those days; but irrelevance is written upon the one, and misinterpretation discounts the other. The truth was too large to need argument or proof. God is. Christ lives. The motto text of this volume (Rev. 1. 8), literally read, is: "Living, I was dead; and, behold, living I am to the ages of the

ages." The purpose of the language is to assert that the physical death of Jesus Christ represented no hiatus in his consciousness. It was, indeed, the door through which he entered into the perfect consciousness.

But was the body to which the cosmic Christ returned in Joseph's tomb, and which arose amid tokens of divine attestations, the same which was crucified? It was. Identification was established by divine affirmation; and to this was added every canon of human testimony. It was the same body, but in the new order. In its pre-resurrection state it had well answered the Galilæan consciousness—indeed, had been built up about it, as the answer to its hourly growing needs. Very different was it at the baptism from what it was at the Nativity, or at twelve years of age in the temple; still more different was it in the garden and on the cross. It had already answered to the invasions of the cosmic sense and glory. Now the cosmic consciousness was to come and take it up. In a necessary, logical, and divinely normal way, the body became what the conscious-

ness required. It was not the Galilæan body that made the Galilæan consciousness, but the Galilæan body was the result of an inverse operation; so the cosmic consciousness lifted the crucified body to the stage of ultimate kinglihood. Thus a second time apply the words, "A body hast thou prepared me." The Christian's body is made over by his new consciousness.

While these truths transcend the categories of that philosophy which makes human consciousness the net result of physical function, as it makes mind the by-product of brain activity, they do not transcend the processes of a reason that may be on intimate relations with faith. Life is not atomic matter, however related and organized, but is, rather, certain activities of consciousness which have used the atoms of matter for the purpose of integration and realization. These realizations give shape and meaning to matter, and not matter to them. Life shapes, modifies, and refines matter to meet its needs. That the resurrection body is a real body, and that its identity with the birth

or life body is preserved, there is furnished neither in the Scriptures nor reason an occasion for doubting. What modification the resurrection bodies of men may undergo in the ages to come is open to healthy conjecture. But we see Jesus who was made a little lower than the angels, at the end of his Galilæan days, crowned with completeness and ready for the glory which awaited him in the house of the Absolute.

CHAPTER V

THE COSMIC CHRIST

We have now seen that the Galilæan life of Jesus was the uncovering of the consciousness of Godhood through the medium of the humanity as it was exhibited in growth and change from the infancy to the ascension. We have also noted the instrumentalities of that divine uncovering—self-renunciation, humiliation, temptation, suffering, joy, peace, and exaltation; these through their abounding results bringing the *Pleroma,* or fullness, manifesting itself in the glory of the *Parousia,* which is not only a prophetic revelation of Christhood, but one which goes on constantly in the heavenlies.

The basis of the doctrine of the all-inclusive consciousness suggests anew the power of presence. The expectation of the Parousia is, in its turn, convertible into the terms of the consciousness doctrine of Jesus.

Filling all things and overflowing the life of the Church which is constituent in the testimony of the first-born, the life of the body is not yet completely revealed, because not yet fully apprehended by the world's faith. The Parousia describes in the New Testament revelation what is to be the outcome of apprehending and participating in the Christ-consciousness. It is to be the flood of a tide which is rising with the years.

The love of Christ, both as the central affectional force of his personal life, and as the governing law of his consciousness, expounds the Parousia, which should be the term for Messianic omnipresence, and for the cosmic rule of Jesus. It was the love of Christ, in essence and act, that brought him to the place where his ascension became the initial sign of cosmic completeness. In the categories of men, love is too much an exercise of the affections rather than the substance of life, the basis of character. It is indispensable to an apprehension of the gospel as being both a personal experience and a kingdom of attainment in the highest

world of consciousness that the love of Christ which is its source and motive should be considered as the essence of himself. "God is love." "Hereby know we that we dwell in him, and he in us."

Love is either the expression of enlargement, or it is the means of securing enlargement. It acts in two directions: it is a desire to shed loveliness on that which is beneath, or else to draw down upon itself the loveliness which is above it. Jesus drew down upon, and through, himself the eternal love, and shed it upon the race into whose blood and consciousness he entered through a perfect human birth. The blessedness of this office abides in the fact that in bringing it the Christ was fulfilling the divinest necessity of his being. A failure to love to the uttermost would have been to obstruct the tides of self-fulfillment, and leave the Christ life imperfect. Had he not loved, he could not have been the Christ of history, the Christ of God.

The *agape* had its personal human sides. Jesus loved one disciple above the rest, one

friend more than others; certain places found with him an affectionate preference; but his consciousness yielded up the perfect unselfishness of an affection that so loved as to die alike and equally for all. Back of the line of human preferences and particular favors lay the Messianic love, measured by the soul which made itself perfect through discipline, and whose goal of realization was in the universe and the ages eternal.

We have referred elsewhere to the portraiture and heraldry of the Christ by Saint Paul in the epistle to the Colossians. This is not a mere catalogue of Messianic characteristics, nor a résumé of the phenomena marking the advance of the Messianic kingdom, but the output of a soul-consciousness in the maker of that portrait long glowing, but now become incandescent through the indwelling of the life and power of the Son of God. Both the matter of the epistle and the moods of the writer were ordained of the Spirit to produce a divine climax.

One thing which constantly impresses the student of Saint Paul's writing is doubly

suggested in his epistle to the Colossians, namely, that while the language is always tenderly personal where the pastoral contact is made, and never wants point and instruction, it is always larger than the accusative moment or occasion. The arrow goes unerringly through the target, but speeds an immeasurable distance beyond. Sometimes the vastness of the message seems all but disparaged in its temporal objective. This impression results from a fixed method of Saint Paul and his writing. The consciousness in which his thought originates is always twofold; the ministry to which it is directed is of time and place, but the language in which it is expressed is matched from the terms of eternity and the kingdom of whose dominion there is no end.

In the Colossian letter there are touches and pledges of pastoral sympathy and personal interest; but from these, as from secondary elevations, spring the mountain climaxes of an absolute revelation. A panorama of ages, principalities, powers, fullnesses, and invisibilities dwarf into molehole

squalor the Asiatic syncretism against which the message is directed. But this contrast, in some proportion, is observed throughout the course of revelation, both of the old and the new dispensation. The evangel is not the cribbed and measured answer to a given time, but is a prophecy of the glory to be revealed in the ages to come.

Of this quality of his message the critics have freely assumed that Saint Paul was unconscious. It is a boldness in which I have no desire to share. The fact is as deep as life, and who is there who has wherewithal to draw therefrom? The personal psychology of Saint Paul is as much a study as his theology. Both his psychology and his theology move through realms out of sight, not only because of an exceptional personality, but because of the processes of an exceptional revelation. How, then, are the two to be separated? "My gospel" is the formula of a confidence which does not suggest self-assertion nor irreverence; but who besides in all the centuries has dared to share in the proclamation of it? In the Pauline psychol-

ogy the bearer of the message was inseparable from the message itself; more properly, he was lost in the message; and if he was not consciously answering and voicing the universal soul of faith, he at least felt the weight of earthly and cosmic ages impinging on his words, while he exhorted the too carnal children of his gentile ministry. The ultimate statement of the Colossian message concerned the All-felt and the All-feeling Christ.

The largest vision of Christhood—Christhood in its cosmic absoluteness—is necessary to mold discipleship in its humblest and most helpless beginnings. The human Christ must be seen, but in coalescence and unity with the divine Son. Eternal God only can save depraved humanity; but Godhood must first have gone forth and returned to itself through the consciousness of incarnation.

This brings us to contemplate the personality of Jesus after he had ascended above all heavens to fill all things with the fullness of his presence. In a word, it brings us to consider the cosmic consciousness of the Son

of man, no longer confined to the Galilæan life, but seated at the right hand of the throne of the Father.

The ascension of Jesus into the heavenly places meant that his personal consciousness had already extended itself to the whole universe. Previous to his crucifixion and resurrection—which were the processes of his final perfection—his personal consciousness, though not wholly limited to the earth, found there the chief center of its manifestation; but with his ascension his life and consciousness alike became cosmic. The ascension was not the instrument through which cosmic conditions were realized, but the emergence of the cosmic consciousness was the cause of the ascension. The ascension was thus the means of proclaiming his attainment to the absolute.

Saint Paul's conception of the ascension and the readjustment of rule and relationship which it signified, includes the truth of the emergence of the Messianic consciousness upon the plane of the cosmic and the absolute. The ascending Christ "led captiv-

ity captive and gave gifts unto men." The meaning of this is, that, primarily, he had delivered himself from the last vestige of the Galilæan limitation into the fullness of universal presence and power; and that he had signalized his triumph by conferring upon men the power to enter into conscious participation in the same. If one follows the Pauline argument in this passage,[1] the conclusion becomes clearer at each stage. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." To what end? "The perfecting of the saints." Wherein? To "the measure of the stature of the fullness of Christ." The Church's ideal of her Master is not only that of the obedient Galilæan Son of man, but also of the enthroned and cosmic Christ whose being fills all things, and who is the conscious life of the all in all.

If we may invoke another Pauline statement in this order, we shall come to a further illumination of this view of the cosmic or absolute Christ. "Though we have known

[1] Eph. 4. 8f.

Christ after the flesh, yet now henceforth know we him no more." [2] The Galilæan vision of the Christ, wholesome, amazing, divine, is not the completed ideal of the First-born. He grew above the Galilæan skyline, overtopped the dreams of prophecy, and whelmed in wonder the minds of those appointed to interpret the letter of his ascension. He is not only the Son of man making an oblation of his own body, he is the enthroned and glorified Consciousness, the cosmic King. But whether Galilæan Peasant or King Eternal, he is Saviour, Lord of life and Giver of immortality. And this the Pauline discourse affirms: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." That the future life of man is to be one of cosmic experience and enlargement, is plainly intimated in Scripture. It is the divine corollary of the identification of the race with the cosmic Christ.

The cosmic consciousness of Jesus is the plane upon which the whole moral govern-

[2] 2 Cor. 5. 16.

ment of the universe is pitched, the substance out of which all its laws are shaped, out of which the frame and vision of its triumphs are built.

The struggle of nature has been to reach up to man, as the struggle of man has been to reach up to God. But the primeval impulse to which this nature and human struggle has been the answer was the Messianic consciousness, always potent in the universe, but with its cycle awaiting perfect completion in the incarnation to be. When, therefore, the consciousness of the cosmic Christ entered upon the plane of the absolute, it found a universe answering to itself and obedient to its every movement. Again we may make appeal to a Pauline statement: "By him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." [3] The inference to be drawn from this is that the cosmic Christ not only found unity of authority in earth and heaven, but that the presence of the perfected human-divine Christhood secured

[3] Col. 1. 20.

this unity forever. This conclusion gathers strength from the fact that Saint Paul's statement here quoted occurs in connection with his setting forth of the doctrine of the *pleroma*. The whole is a syllogism, and the conclusion is the doctrine of the fullness.

The Messianic kingdom and administration in the heavenlies are coextensive with the authority of Godhood. For Christ, and through Christ, the Son, all things were created; Christ is thus the expression of Godhood to the universe; not to men only, but to angels, to principalities and powers throughout the heavenly places. It is also through Christ that Godhood reigns and rules. He is Lord of all. From these vast premises comes the no less vast conclusion as to the instant life and consciousness of that rule which flows from the personality of Him who sits at the right hand of the throne. In his bosom is a human heart, and that human heart is the source and center of the universe —the potency of the incarnation itself being antecedent to the creation of angels and worlds. Celestial fires, the dawns of para-

dise, the crystal waters of the unfailing river, the palpitating stones of the city's walls, the shouts of saints, the flaming fronts of seraphim, are efforts in their order to answer the conscious presence and dominion of Him who is alive, and was dead, and is alive forevermore.

The personal reign of Christ in the Messianic kingdom, which is the reign of Godhood, must necessarily be to our present perceptions a matter of symbols. It is only when we make consciousness into both symbol and fact that we get a large and satisfying view. The Christ rule is not one of authority only; it is one of consciousness and responsiveness in the ruled—angels, men, principalities, and powers. Jesus used more than a simile when to his earthly disciples he predicated the heavenly kingdom of his fellowship with the twelve. The twelve thrones upon which they were to sit judging Israel were more than judicial seats. As they were in the Galilæan walks made to know his mind, and had conscious contact with his person, so should they, with all the redeemed

and unfallen immortals, continue in the dispensation of the heavens. His laws and commandments are personally communicated, and in the communication come into instant and constant possession of those for whom they are spoken. Nor is the response less instant and perfect. This it is that gives character to that kingdom. Its eternal hour is now, and its eternal law is Yea and Amen.

The elemental life of the angels and the heavenly hierarchies finds cause and preservation in the consciousness of the cosmic Christ. The nature of their beings and the modes of their manifestation elude our most searching inquiry; but a larger fact is plain to us: they are alive and express consciousness and thought in those intensive forms which, when realized to men in connection with their glorified bodies, are to put humanity not "a little lower than the angels," but, in the order of being, next to Godhood itself. What the angels and hierarchies are is the answer to the presence of the cosmic Christ; what humanity is to be—what it is

now in the incarnate Christ—is an answer whose terms forever bridge what had otherwise been the chasm between God and the hosts angelic, seraphic, the earliest, but not the perfect, representation of Godhood to itself. The link of humanity was the process of reconciliation, and completed the conscious relationships of the universe.

This leads to the thought that the cosmic consciousness of Jesus is the medium of the eternal attainment of the Church of the redeemed. This Church shall go on into the possibilities of that attainment, following, to what tremendous realization faith can now only imagine, the Forerunner, Christ, made after the power of an endless life.

If one has at times fainted and fallen away from the effort to imagine a proper environment and occupation of the redeemed in the realm of spirithood, there must almost immediately have come reaction and rally in the naked thought that the redeemed are alive—alive in the truest, largest sense of advance and experience. At such a juncture, if one would take the Galilæan life,

there might be seen unnumbered springs and outreachings of the Galilæan consciousness which, pushed into the infinity of satisfaction and self-enlargement to which they pointed, suggest to the soul endless preoccupation and felicity.

It was not that the Christ grew through his earthly life to be impossible to men, but that in his brief Galilæan time he grew beyond them, so far beyond them, indeed, that eternity is the measure of their need in living into a sense of his fullness. This it is that functions the Church of the redeemed in its relation to the consciousness of the cosmic Christ.

Again, it is proper to note that this manner of the going on of the Church above is not different, except in degree, from that of the going on of the Church below. The cosmic consciousness is the fountain of that life that redeemed men live on earth. The cry, "Back to Christ!" may become a specious one; and is inevitably so, if it confines the operations of the Christ-consciousness to history. "Upward, and onward, to Christ!" is the truer

call. He is the same yesterday, to-day, and forever.

The promise is not that we *shall be* blessed in heavenly places with Christ, but that we are even now so blessed. Justified men on earth are not only in conscious fellowship with Christ, but are whelmed in that consciousness, interfused by it, and made partakers of its concerns. The witness of the Spirit is the validation to men of that consciousness and its operations. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." The dispensation of the Spirit is doubly glorious; it reveals the whole Godhood, and opens the way for justified men to enter the life within the veil.

Had Jesus remained on earth, this fellowship in universal consciousness would not have been possible; but being ascended, he is accessible to all, he is communicable to all. Having lived through the Galilæan stage, Jesus could no more remain visibly on earth than he could have visualized himself

in life and contact with men before his incarnation. The effort to mysticize the incarnation constituted an early and disrupting heresy; but the realism of the incarnation is the tremendous element in cosmic Christhood. It is the supremacy and continued activity of the Christ-consciousness which is to result in the consolidation of the Messianic kingdom—the bringing of the members of the body which are below into unity with those which are above. That consummation is to be marked by the Parousia, the universally apprehended presence of the King.

It is a correct summary of our views concerning the consciousness of Jesus as shared in by the disciples to describe it as the synonym of immortality, with all that enters into, or is causal of, the life of the redeemed in heaven. But the definition is not full enough; it affords no suggestion as to the modes of eternal life or the channels of its increment. But there can be needed only a word of addendum: it is through direct and conscious contact with Christ, who is not less

the life of saints in heaven than he is made to penitent sinners on the earth.

Students of Scripture have noticed that the great epoch-marking points in the record of grace uniformly exhibit divinity in a personal attitude toward human life and its salvation. Elohim said, "Let us make man"; Jesus said, "This is my body, which is broken for you." Risen, he said, "I am the first and the last." Creation was the free, conscious act of Godhood to the glory of the Son; salvation was the free, conscious gift of Christ, made dependent on the personal request of the saved. Immortality is equally his personal gift. "I give unto them eternal life; and they shall never perish." Eternal life is not conferred as a wreath of bays, or as a jeweled coronet; but through the open mystery of a unity which in the earth life was made plain in the words, "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

The parable of the mistletoe is the parable of eternal life found in the flesh and blood—

the consciousness—of Jesus. A giant oak, leafless and apart, stood in December shod from root to topmost twig in a mail of ice, as a crusader in his armor. A mighty gust shook the forest, and loosened from high up, near the oak's top, a huge ice shard, pointed like a spear, which, smiting downward, struck midriff the largest branch, and left a wide wound, showing the amber fiber of the oak and causing it to bleed in the wintry air. The gust was also bearing before it a seed of the mistletoe. But the mistletoe seed, as though it saw the wound in the oak, slipped from the icy fingers of the storm and fell into it as into a place prepared. There it nestled, feeding upon the fiber of its great kinsman and drinking his blood, until a new life awoke. The mistletoe seed sprouted, took root, and feeding more and more on the strength of the oak, it became itself a life, but one with that of its mighty kinsman. It was the wounding of Jesus in the crucifixion that opened a way for men into his consciousness, and made it possible for them to become flesh of his flesh and life of his life.

The story of the mistletoe is not a mere parable. The wounds of Jesus are not mere symbols of healing and life: they are the very doors of life, within which is the red miracle of his Galilæan flesh, the outgoings of that consciousness which is, from eternity to eternity, the being and salvation of God. This is the true Christ and eternal life.

CHAPTER VI

CHANNELS OF MANIFESTATION

The law of the development of the Messianic consciousness when properly expounded will give the best clue to the matters of our investigation. That law was one by means of which the human consciousness in natural and normal processes uncovered the divine consciousness, and then coalesced with it during the stages of the Galilæan life. In this way the life of Christ typed the life of the Christian disciple; for as the human consciousness of the Master uncovered and coalesced with the life of God, so the sanctified mind of the disciple uncovers the Christ-consciousness and coalesces with it.

The channel of the direct manifestation of the personal consciousness of Jesus was, and will ever be, through his divine-human personality—his Godhood and manhood, his human body and spirit. So the manifesta-

tion of the Christian consciousness is through a human body and spirit identified with the Christ life, to which he attains through faith and the fellowship of the Spirit.

The several channels through which the consciousness of Jesus is to be communicated to men will be found to constitute the subject-matter of the evangel. Apostolic preaching was the opening of these channels to the individual and collective apprehension of willing auditors, and thus emerged the infant Church. As set forth in the Lord's own discourses and in the theology of Saint Paul, these channels are: (1) The proper divine Messianic personality which defines the complete and perfect being of the Son of man; (2) The spoken words of Jesus and those which he communicated through the lips of inspired disciples; and (3) The life and fellowship of the spiritual Church, which is his body.

Confessedly, the fullest communication of the Christ-consciousness must come through the proper Messianic personality. The tokens of Saint Paul's personal contact with

Jesus Christ as noted in the Lukan account of the apostle's conversion, and which are even more distinctly emphasized in the epistles, are not only precedents of experience, but have become institutional in Christian doctrine. The converted Pharisee claimed apostleship as one who had "seen Christ," though as of posthumous birth; but his experience of discipleship was of the nature of the inner consciousness, the miracle of the whelming light, the crucifixion of self, the Spirit and the indwelling Christ.

That the spoken words of Jesus are an extension of the channel of the Messianic consciousness, is a necessary part of this argument. It is very clearly a doctrine propounded by Jesus himself when he said: "The words that I speak unto you, they are spirit, and they are life." The personal consciousness of Jesus abides in the Word. Just as the bodily integuments are built about the conscious spiritual life, and become the media of its utterance, so the Word was built up about the daily developed consciousness of the Son of man, and remains a depos-

itory of that consciousness and a chief means of its expression. It is this that endues the Word with potency and makes it the seed of spiritual life. It is this that makes it become another name for truth, the blending light, the coalescing energy of the regeneration.

The story of Raphael's cherubs illustrates this. When the painter was at work on his canvas "The Christ Child," he left the easel for an afternoon stroll through the parks of Florence. Returning to his studio, he discovered that two street urchins had climbed to the window sill, the window having been left open, and, with chins resting in their hands, were gazing upon the face of the Christ Child. An inspiration seizing the artist, he instantly took up his pencil and set the faces of the urchins, transformed into cherubs, with wings starting from their shoulders, in the glory clouds, or aureole, about the face and head of the Child; and this became thereafter the sign of a Raphael color. The parable is simple, but suggestive to the uttermost. Those who come spiritually within the power of the spoken word

are not only transformed into its image, but are whelmed in the light and glory of the Galilæan consciousness which pervades it.

The spoken word, replete with life, is the true sacrament of power. The terms "meat" and "drink" were metonyms upon the lips of Jesus, though in the truest sense the word is meat and drink to those who attain to its revelation. The Romanists have read the sacrament of bread and wine into the words of Jesus concerning the eating of his flesh and the drinking of his blood; but by no process of legitimate argument can this connection be established. Jesus in that discourse pointed out the sacramental significance of the word, and of that only. Of this sacrament, in itself spiritual and invisible to the uttermost, the formal sacrament of bread and wine is only a type. Before the institution of the Last Supper, Christ had in the parables and beatitudes, and in his speeches of divine self-committal, instituted that perpetual spiritual feast which took to itself the absolute meaning of sacrament. The Eucharist was the visible corollary of

this, the typical expression or interpretation of what was affirmed in the higher formulary, "Except ye eat the flesh of the Son of man; and drink his blood."

It is through the operative energies of this life in the word—this consciousness in the evangel—that the new life is begotten in the believer. Like begets like, and as the fullness of divinity dwelling in the only-begotten Son produced the Messianic consciousness, so that consciousness welling up into the committed soul produces the life and testimony of the disciple. Nor must we fail to emphasize a fundamental truth of this experience, namely, that it is personal and individual in the most absolute sense, essentially involving the spiritual, mental, and physical powers as a unity. It is only in the light of this interpretation that the full meaning of the discourse of Jesus touching his flesh and blood, and the energy of his word, takes its perfect relation to thought and faith. It is only thus that the Pauline ideal of the Church as the body of Jesus Christ finds relevancy as the chief doctrine of our faith.

Concerning the Church, the communion of spiritual believers, the apostolic testimony is direct in making it an abiding channel for the communication of the Messianic consciousness. The controversy as to the precedence of the Church or the word is an old one; but the word very clearly appropriates to itself the place of primacy, and next to that of the living personality of Him whose the word is. We wonder that thought or interpretation should ever have stumbled here. The Church is the product of the word, just as the more visible and ponderable forms of life are the products of its more ethereal essences and powers, which are yet not identified with the absolute spiritual personality. And as these more visible and ponderable aspects of life are its present effective agents of manifestation, so the Church is the effective agency of the Messianic manifestation in the world, the perpetual means of the world's enlightenment and the edification of believers.

The Church is the second self of Christ, if that form of statement be admissible even

for the advantage of its natural suggestiveness. The allowability of it is granted in the declared relationship of the Church as the bride of the Lamb. This relationship is one of such intimate and conscious unity as is suggested by the marriage relation at its best; it is one of community in the regeneration of humanity. The Church is the repository of the consciousness of Jesus, so long as it retains and ministers the pure spiritual word. If that consciousness in the spoken word be likened to an exhaustless lake of sweet waters, then the Church will appear as a vast reservoir fed from its fullness through conduits from which the inhabitants of a populous city are constantly supplied. As the water in the conduits is the same as that which fills the primal deep, so the consciousness of the true spiritual disciple, derived through the word, is that of the Galilæan soul and thought.

The phenomena of this consciousness as it operates in the individual believer are expositive of the law of its activity in the whole body of the Church. As the natural con-

sciousness, acting through one function of life, impinges upon and affects all the others, so this Christ-consciousness, active in even the smallest sector of mentality or spirit, impinges upon every center of the life. This was the divine philosophy of the Master in the parable of the mustard seed. "If ye had faith as a grain of mustard seed." Perhaps always the Galilæan consciousness enters the life through a single concept, and most frequently on the plane of the simplest apprehension; but once entered, and unrestrained, it becomes a fluent that overflows all.

But the law of this advance of the Galilæan consciousness in the believer's life is the rule of growth in grace; only this doctrine of the impinging life gives relevancy and potency to the advance. The consciousness of the ever-present Self of Life within makes for growth and for righteousness in thought as it momentarily emerges. Indeed, under such conditions every concept is of the impulse of righteousness, and growing more and more toward perfectness. There are many centers of vitality in the organism of

life, but they all answer the supreme motive, wherever and whatever its seat or functional center. That motive is only consciousness in its largest and completest expression. Aside from such expression of consciousness there can be no rule in life. The ideal Christian life is, therefore, the life in which the Galilæan consciousness has become overt and masterful.

How, now, does this apply to that larger integration of functional consciousness, the Church, the body of Christ? Thus: Each believer is a vital sector, an arc of living cells, or an individual function in the body. The Church is not an abstraction, but an integration of all that is ponderable, vital, and spiritual in all believers. It is embodied spirituality, and its bodily aspects are not suspended animation nor temporal accidents. The Church lives. No qualifying terms can be used to express that life. Its phenomena are explained in the Galilæan consciousness, not less real, not less technically described in the case of the Church than in the case of the individual believer.

The argument now comes to this climax: The individual believer, filled with the Galilæan consciousness, acts on the life of the Church as does some strong functional center of consciousness upon the individual body. "We are members one of another." The life which results is a coalescence of the divine with the human, an answer of the awful, glorious mystery of the incarnation. Again, and again, this is "the Church, which is his body, the fullness of him that filleth all in all."

Our argument now opens, in its conclusion, upon the most practical aspects of this whole question of the consciousness. How does it relate itself to the individual life in the matters of conviction for sin, repentance, regeneration, and growth in sanctification? In a word, how does it result in experience?

The descent or manifestation of the Spirit on the day of Pentecost was testimony to, and instant use of, this new relationship of the Christ consciousness. Simon Peter was clear as to this relationship, and in explanation of the descent of the Spirit said:

"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." It is the universe-filling consciousness of Jesus that makes the dispensation of the Spirit possible. Without that consciousness the universe had been to both men and angels a spiritual vacuum, a wilderness.

It is to be remembered, too, that the synchronous effects of the Spirit's descent on the day of Pentecost were to fill with joy and courage the hearts of the disciples and to sweep with the fires of conviction the multitudes without. The atmosphere was common—generated of the consciousness of the Galilæan life. The name and record of Jesus were the watchword of disciples; they had now become the sword of judgment to the one-time scoffing throngs of the temple.

The conversion of Saint Paul must always remain a typical Christian experience; and especially in those particulars which emphasize the personal contact of Saul with Jesus in the crucial hour of submission. To

the Pharisee there was left no room to doubt the bodily presence of the Galilæan in that hour; in all after years the belief deepened; and the historic interpretation of the gospel has been made dependent upon it. It is well to remember, also, that Saul's testimony was that of his own senses; it was consciousness answering to consciousness. I have not been particular about terms; the highest truth is independent of terminology. There is a consciousness which philosophy has not classified—and cannot classify. Saul saw Jesus; he was whelmed in the sense of his presence. Tens of thousands of others have had an equal assurance of this vision in their own cases. No miracle need be thought of or asserted, outside of the miracle of fact; and the fact belongs to a life every pulse of which is consciousness itself. It is one and the same Spirit who convicts and sanctifies, and one and the same Christ of whom the soul is made conscious at either stage.

When the personal element is missed from religion, especially from the gospel challenge to repentance, it is a shorn Samson; when

the fact of personal contact with Christ falls out of experience, the tokens of the sepulcher are found within. The universe waited for the coming and reign of the All-felt and the All-feeling Christ. It is spiritual bastardy to claim sonship outside of the fiery conception of this consciousness. "Except a man be born from above, he cannot see the kingdom of God."

We have seen the path that leads through this consciousness into sanctification. Jesus has given us the formula in parable and beatitude. "First the blade, then the ear, after that the full corn in the ear." But better still, the life in himself: first the babe, then the child, then the man, but always finding God revealed within, put there by the Spirit, as in the Virgin conception, until at last, we awake with his perfect likeness. The heritage of the meek, that is, the penitent, is the mastery of the earth, to command it, to live in spite of it; the heritage of the pure in heart is to see God. These are the outer and the inner bourne of the consciousness.

Any view of religion which more directly relates it to the functions and experiences of life can only augment in a corresponding degree the force and effect of the evangel when preached. What, then, must be the issue upon that preaching when the whole doctrinal system of Christianity is interpreted to stand for an immanence of consciousness and power transcending the action of the living soul, and whose centrality is the Living Christ—"closer is he than breathing, and nearer than hands and feet"—the All-in-All?

The genius of Christian history is seen not in the order of systems or schools of interpretation in Christian doctrine, but in the order of the realization of these doctrines in consciousness and conscience. After the age of glow and rapture expressed in the personal experience and preaching of apostles and the early evangelists, came the realization of the divine institution and presence of the Church. This was logical: the apprehension of the body is first; that of the indwelling life must follow, if realized at all. Christ and his gospel were expressed to the world

in the patristic ages through the Church. The written word slowly fell into the background; the Church drifted, and finally itself settled into the Dead Sea of superstition. Then came the first great reawakening. The Word found its place. The consciousness of that Word smote through the brains and hearts of men with the objective doctrine of justification by faith. The supremacy of the Word was thus again restored, and the way of personal salvation was opened up. The manifestations of consciousness in the Word were cumulative. As a logical and orderly sequence, the quickened Word fruited in the subjective doctrine of the witness of the Spirit. The wider door of salvation being thus opened, multitudes trod the parasangs within, to sight the last and perfect goal of experience—apprehension of the personal Christ and perfect participation in his consciousness. Not that Christ was not known, and that his life was not entered into, by those who walked his paths of old; but the perfect earthly vision, the perfect earthly attainment, was, and is,

yet. In this Saint Paul is witness for himself and for many: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."

Men do not need to die to enter into paradise; there is a foretaste of its fullness possible while we are in the flesh. Single moments, single hours, are loaded with the freshness and completeness of the life that is perfect. These are the seasons overflowed with the Galilæan consciousness, whether we ascribe them to the intellect or to the spirit; in the cycle of this consciousness the two are made one. Heaven can only be thought of as the perpetuation of these hours. It is the office of faith to multiply them. A simple exercise recalls to us how often we have made ourselves cheerful and steadfast in spite of conditions. How, with the barriers removed, might we experience the inflowing of the Galilæan consciousness until only some slender isthmus should separate us from the perfect fullness!

The value of these studies, if they have value out of the ordinary, is to emphasize not only the pervasive spirit of divinity in religion and its revelation, but to point to these as the source of all quickening, and the channels through which that quickening is conveyed. They are meant to emphasize the Christian life as the normal life, but to discover in that life a potency of consciousness which will burn like a fire in the bones, crash like thunders through the brain, and live in the soul in a perpetual vision of transfiguration.